

A
Grammatical Institute
OF THE
English Language.

COMPRISING

An easy, concise, and systematic Method of EDUCATION, designed for the Use of English Schools in *America.*

IN THREE PARTS.

PART II.

CONTAINING

A plain and comprehensive Grammar,

Grounded on the true Principles and Idioms of the Language.

By NOAH WEBSTER, jun. Esq.

The THIRD EDITION, revised and amended.

PHILADELPHIA:

Printed and sold by YOUNG and M'CULLOCH, the
Corner of *Chestnut* and *Second-streets.*

M.DCC.LXXX.VII.

Philadelphia, ff.



I do certify that this eleventh day of May 1785,

“ A grammatical Institute of the English Language. Part II. By Noah Webster, jun. Esq. Printed at Hartford, by Hudson and Goodwin,” was “entered in the Prothonotary’s Office of that County by the Author.

According to Act of Assembly of the Commonwealth of Pennsylvania.

J. B. SMITH, Prothonotary.

P R E F A C E.

THE design of this part of the INSTITUTE is, to furnish schools with a collection of rules, or general principles of English Grammar. Within a few years past, many excellent treatises upon this subject have appeared in Great Britain, each of which has some particular merit, and perhaps each may be liable to some exception.

It is the business of grammar to inform the student, not how a language might have been originally constructed, but how it *is constructed*. Grammarians are too apt to condemn particular phrases in a language, because they happen not to coincide strictly with certain philosophical principles. But we should reflect, that languages are not framed by philosophers. On the contrary, they are spoken long before they are written; and spoken by barbarous nations, for many ages before any improvements are made in science. Hence anomalous phrases creep into a language, in its infancy; and become established idioms, in its most refined state. On this principle we admit these expressions, *a few weeks, a great many men, you are*, applied to an individual; *this news is favorable*, and many other expressions in our language. On the same principle, neuter plural nouns, in the Greek tongue, were joined to verbs in the singular number. This is my reason for admitting some phrases as good English,

English, which the most respectable writers on this subject have condemned as ungrammatical.

With respect to some points, I acknowledge I have changed my opinion, since the publication of the first edition. This change has been produced by a more laborious and critical investigation of the language, particularly in ancient authors; by comparing our translation of the Bible with the originals; and by consulting the best English writers of the last and present century.

The language seems not yet to be ascertained. When a Lowth, an Ash, and a Priestley differ from each other in opinion, the curious enquirer has no resource, but to look for satisfaction in the history of the language itself, as it is exhibited in the best writers, and in general practice. This has been my endeavor, and I have been obliged to differ, in some respects, from the most approved grammarians. The reasons and authorities on which my opinions are founded, are too numerous to be inserted in this abridgement; they are reserved for a larger publication.

I have been so often led into mistakes, by the opinions of men, eminent for their literary abilities, that I am scrupulous of embracing any theory, till I have made it a subject of critical examination. I adopt the opinion of Montesquieu,—“that nothing retards the progress of the sciences more, than a bad performance of a celebrated author.” And

I am

* “Rien ne recule plus le progrès des connoissances, qu'un mauvais ouvrage d'un auteur celebre:” and he assigns the reason “parcequ' avant d'instruire, il faut detromper.”

I am satisfied that the best of our trans-atlantic English grammars, are inaccurate or defective.

Our verbs and auxiliaries, the most difficult article in the study of our language, are here arranged in a manner entirely new. The Latin division of tenses, which is commonly followed, appears to me very arbitrary in our language, and rather calculated to mislead the learner, than to give him clear ideas of our verbs. My division is also arbitrary, but I must think it more eligible than any that has come to my knowledge. It has been found by experiment, that the language cannot be parsed on the principles of any English grammar that has hitherto appeared in America; and should this be true hereafter, I shall neither be surprised nor mortified. I can only say, that I have attempted to simplify a very complex subject, and shall always feel indebted to the man who shall suggest any improvements.

NEW-YORK, }
Jan. 1787. }

A 2

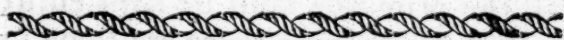
Advertisement.

As this work is designed for general use, the most necessary rules and definitions are given in the text by way of question and answer. These are all that a learner need burthen his memory with, till he has made some proficiency in grammar. The notes and appendix will be useful for those who wish to become more accurately acquainted with the principles and idiom of the language.



A

GRAMMATICAL INSTITUTE, &c.



Of GRAMMAR.

WHAT is Grammar?

Grammar is the art of communicating thoughts with propriety and dispatch.

What is the use of English Grammar?

To teach the true principles and idioms * of the English language.

How may language be divided?

Into the *written* and *spoken* language.

Explain the difference.

The *written* language is presented to the eye, as in books, and consists of certain letters or combinations of visible marks, which, by custom, stand for ideas or notions. The *spoken* language is presented to the ear, and consists of certain sounds, either simple or combined, which, by custom, convey ideas or notions †.

In what order does the formation of sentences proceed?

Letters are the elements or component parts of language—these form syllables—syllables form words—and words form sentences ‡.

How

* Modes of speaking peculiar to the language.

† The language of the passions and emotions is not the subject of grammar.

‡ Letters and syllables are the subject of the first part of the Institute.

How may words be divided?

Into primitive and compound.

What is a primitive word?

A word that cannot be separated into parts, and retain any sense; as, *man, hope, good, blefs.*

What is a compound word?

A primitive word with the addition of a syllable or syllables; as, *man-ly, hope-less, goodness, blessing* *.

What is the rule for spelling compound words?

In general, the primitive must be kept entire; as, *turned, book-ish.* But to this rule there are some exceptions.

1. When the primitive ends with a vowel, and the word added begins with a vowel, the vowel of the primitive is dropped; as, *fame, famous; dance, dancing.* But *e* must not be dropped after *c* and *g*, before *able*; as, *serviceable* com

Before a consonant, *e* is not dropped; as, *name, namely*†.

2. When the primitive ends in *y*, this letter is changed into *i* in the derivative; as, *holy, holiness.* Except before *i*, as, *deny, denying.*

3. When an accented consonant ends a primitive, the consonant is usually doubled in the derivative; as, *pen, pen-ned* ‡.

Into how many classes may words be distributed?

Six: Nouns, Articles, Pronouns, Adjectives, Verbs, Abbreviations or Particles §.

NOUN.

* I consider *all particles* and terminations as words; for it is certain that most of them were originally words, and significant. This theory destroys the difference between derivative and compound words.

† This rule is arbitrary; if *e* is a mark of the prolonged sound of a foregoing vowel in *namely*, it should be retained for the same purpose in *famous*.

‡ This practice is very needless; *pen-ned* and *pen-ed* being pronounced alike.

§ This distribution of words is new, and requires illustration; but this abridgement is not the place to treat the subject at large. I will observe in general, that the words which are denominated

adverbs,

NOUN.

Explain the Noun.

A noun is the name of any thing that exists, or that conveys an idea, without the help of any other word; as, *pen, paper, power, faith* *.

What is the usual division of nouns?

Into *proper* and *common*.

What is the difference?

A *proper* noun is the name of a thing, when there is but one; as, *Philadelphia, Mississippi*. A *common* noun is the name of a sort or species of things; as, *man, book*.

In what manner do the English ascertain individuals with common names?

By the use of two little words *a* and *the*, called *articles* †.

Explain the use of each.

The article *a*, which, before a vowel, becomes *an* †, is placed before a noun to confine its signification to an individual.

adverbs, conjunctions, and prepositions are formed the last in the progress of languages. They are articles of refinement, rather than of necessity. By recurring to the Saxon and Gothic originals, most of the English particles are found to be abbreviations or combinations of nouns, verbs and adjectives. Indeed most adjectives are formed in the same manner from nouns and verbs. See Horne's diversions of Purley.

* Children very early in life understand the names of visible objects; as *pen, paper*,—but they make much slower progress in abbreviations which stand for combinations of ideas, and in ideas of immaterial substances. A boy may have a clearer idea of *paper*, at four years of age, than of *thought* or *faith* at fifteen. This shews that children should be taught sciences as much as possible, by visible objects.

† From some ancient writings, there is reason to think that *an* is an abbreviation of *one*; and that *the* is originally the same as *they*.

† We write *a* before all consonants—before *y, w, and u*, pronounced *yu*,—as *a year, a week, a union*. It should also be written before *h* pronounced, as *a hundred*; but *an* before *h* mute, as *an hour*.

vidual thing, but it does not show which of the kind is meant; as, *a book* *.

The is used, when we speak of a thing, or number of things, which are specified and known. It limits the signification of the noun to a particular, or to particulars; as, *the commander in chief*; *the apostles* †.

NUMBER.

How many Numbers are there in grammar?

Two: the *singular* and the *plural*. The singular speaks of one; as, *a table*: the plural of more; as, *tables*.

How is the plural of nouns formed?

It is regularly formed by adding *s* or *es* to the singular; as, *tree, trees*; *fox, foxes*.

When the singular ends in *ch*, *sh*, *js*, or *x*, the plural is formed by adding *es*: as, *church, churches*; *brush, brushes*; *glass, glasses*; *box, boxes*.

When the singular ends in *f* or *fe*, the plural is sometimes formed by changing *f* into *v*, and adding *s*; as, *life, lives* †.

Noun

* *A* is called the *indefinite article*.

† *The* is called the *definite article*.

The article *a* is used before plural nouns preceded by *few* or *many*—as, *a few men*, *a great many houses*, and also before *dozen*, *hundred*, *thousand*, *million*, as *a dozen eggs*.

The is used before nouns in either number, and also before the abbreviations *more*, *most*, *less*, *least*, *better*, *best*, in order to mark the sense with more precision. Proper names may become *common*, by being applied to more individuals than one, and then they admit the articles and take the plural number: as,

“*a traitor is an Arnold*”---“*Our general was a Fabius*”---

“*The two Howes*”---“*The Misses Smith*”---“*The Smiths*.”

† The words of this class are the following:

life	lives	staff	staves
knife	knives	loaf	loaves
wife	wives	sheaf	sheaves
leaf	leaves	shelf	shelves
calf	calves	wolf	wolves

Nouns ending in *y*, preceded by a consonant, form the plural by changing *y* into *ies*; as, *body, bodies*.

What

self	felves	wharf	wharves
half	halves		
<i>Irregular plurals.</i>			
man	men	focus	foci
woman	women	radius	radii
brother	{ brethren or brothers	index	{ indexes or indices
penny	pence	criterion	criteria
child	children	phenomenon	phenomena
tooth	teeth	thesis	theses
ox	oxen	emphasis	emphases
die	dice	antithesis	antitheses
house	lice	hypothesis	hypotheses
goose	geese	seraph	seraphim
beau	beaux	cherub	cherubim

Summons is singular and makes its plural regularly *summonses*.

There are some nouns which are used only in the plural number. Such are the following :

aborigines	compasses	snuffers	vespers
aloes	crests	shears	breeches
amends	embers	thanks	trowers
annals	clothes	mallows	matins
archives	entrails	filings	vitals
ashes	tidings	hatches	orgies
assets	fetters	shambles	pleiades
bowels	goods	tongs	belles-lettres
ides	lungs	calends	scissars
bones	pincers		

Others have only a plural termination, but are joined to verbs in either number, or in the singular only.

alms	pains	billards	ethics
bellows	news	fives	mathematics
gallows	riches	hysterics	billet-doux
odds	wages	measles	
means	victuals	physics	

The

What is meant by case?

It means a variation in a word to express a different relation *.

How many cases are there in English?

Three; the nominative, the possessive and objective. When a noun goes before a verb, to express the agent, it is called the *nominative case*; as, *the wind blows*. When a noun follows a verb, as the object, it is called the *objective case*; as *John loves instruction*.

What is the sign of the possessive case?

The letter *s* with an inverted comma added to a noun, thus, *John's books*. This case denotes property, 'the book of John †.'

GENDER.

How many genders are there?

Two; *masculine*, which comprehends all *males*; and *feminine*, which comprehends all *females* †.

The nouns *sheep, deer, fern, hose*, are used in both numbers without a plural termination. Many nouns, from the nature of the things which they express, admit not the plural number. Such are *wheat, rye, barley, flour, gold, sloth, pride, &c.*

* I shall extend the meaning to the different positions of nouns---before and after the verb.

When nouns end in *ss* or *es*, the comma alone is added; as *for goodness' sake; on eagles' wings*. This omission is to prevent the disagreeable hissing of the letter *s*.

Sometimes a number of words forms a kind of complex noun, and then the sign of the possessive is added to the last word; as "The King of England's army."—"The King of Pergamus's treasure." In these examples, the whole phrase must be considered as a single noun; for it is not simply a king's army or treasure; but the English or Pergamean king. This mode of speaking is not esteemed elegant; but is well established, and cannot sometimes be avoided.

† The English language knows no gender in the vegetable world. It leaves to philosophy the sexes of plants, and considers all things without life as having no sex. Sometimes inanimate substances are spoken of as male or female. We say of a ship, "She is a fast sailing vessel." This personification is often striking and ornamental.

How are the different genders expressed?

Sometimes by different words ; as, man, woman ; brother, sister ; son, daughter ; uncle, aunt, &c. Sometimes by the words *male* and *female*, *man* and *maid*, prefixed to nouns ; as a male-child, a female-orator ; a man-servant, a maid-servant. Sometimes by prefixing *he* and *she* ; as, a *he*-goat, a *she*-goat.

A few nouns have the feminine in *ix* ; *executor*, *executrix*. *Hero* makes *heroine*.

But the regular ending of the feminine gender, is *ess*, *actor*, *actress* ; *heir*, *heiress* *.

PRONOUN.

What is a Pronoun?

A small word that stands for a noun—as, “ This is a man of worth ; treat *him* with respect.” The pronoun *him* supplies the place of *man* †.

B

Which

* The following are most of the nouns, which have a distinct termination for the feminine.

Abbot	abbess	prophet	prophetess
actor	actress	shepherd	shepherdess
adulterer	adulteress	forcerer	forcerefs
ambassador	ambassadress	tutor	tutorefs
baron	baroness	traitor	traitress
benefactor	benefactress	tyger	tygress
count	countess	songster	songstress
deacon	deaconess	seamster	seamstress
duke	dutchess	viscount	viscountess
elector	electress	jew	jewess
emperor	empress	lion	lioness
governor	governess	marquis	marchioness
heir	heiress	master	mistress
peer	peeress	patron	patroness
priest	priestess	protector	protectress
prince	princess	executor	executrix
poet	poetess	testator	testatrix
		administrator	administratrix.

† Perhaps all pronouns may be properly ranged under the head of nouns, adjectives and abbreviations. It is certain that many

Which are called the Personal Pronouns ?

I, thou, he, she, it ; we, ye or you, they. 1st. The person speaking calls himself *I*. 2d. The person spoken to, is called, *thou*. 3d. The person spoken of, is called, if a male, *he*—if a female, *she*—if neither, *it*. The plural of *I*, is *we*,—the plural of *thou*, is *ye* or *you*—The plural of *he*, *she* or *it*, is *they*.

What difference is there in the use of ye and you ?

Ye is used in the solemn style—*you*, in common discourse. *You* is also used, in familiar language, for *thou*, which is used principally in addressees to the Deity †.

How do these pronouns vary in the Cases ?

Thus :

Singular.			
Nominative.	Possessive.	Objective.	
I	mine	me	
thou	thine	thee	
he	his	him	
she	hers	her	
it	its	it	Plural

many of them are abbreviations. *His* is the Saxon genitive *heis*—*hers*, *heris* ; *mine*—is probably *my own*,--*thine*, *thy own*--and it is not certain, but that in the same analogy, the vulgar words, *yourn*, *urn*, *theirn*, are more correct English, than *yours*, *urs*, *theirs*. It is probable at least ; for the common people are, in many instances, the best repositories of etymology. This conjecture explains the absurdity which grammarians observe, in the double possessives, *a book of yours*, *of youris*, *of ours*, *ouris*, &c. ; for a book of *yourn*, that is, *your own*, involves no absurdity. Whether this explanation is just or not etymology alone can decide ; and etymology demonstrates that in many respects the common people speak the best English. *Hern* may be accounted for in the same manner. In *hisn*, *own* is added to the possessive--*his own*, that is, *heis own*.

† One set of christians, the Friends, use *thou* and *ye* in their original sense. These however have run into great errors on their own principles. They often say, *thee does*, *thee has*, *thee gives* which are as erroneous as *him has*, *her gives*. It would be more correct, and the singularity more pleasing, to say, *thou dost*, *thou hast*, *thou givest*.

Plural.

we	ours	us
ye or you	yours	you
they	theirs	them *.

What other words are called pronouns?

My, thy, her, our, your, their, are called *pronominal adjectives*; because they are joined with nouns. This, that, other, any, some, one, none, are called *definitive pronouns*, because they limit the signification of the noun to which they refer †.

Are any of these varied?

This, that and *other*, make, in the plural, *these, those* and *others* †.

What other pronouns are there in English?

Who, which and *what* §. These are called *relatives*, because they relate to some foregoing noun: Except when they ask questions; then they are called *interrogatives*. *What*, has the sense of *that which*.

Have the relatives any variations?

Who is thus varied in the cases—Nom. *who*,—Poss. *whose*—Obj. *whom* ||.

B 2

What

* The reason why the first and second persons have no distinction of gender in language, is, that they are supposed to be present when we speak, and their sex known.

† *None* is compounded of *no one*, and yet we often use it as a plural. This error seems inexcusable; as, *There is none, none is, none has*, will answer every purpose as well as, *there are none, none are*, and, *none have*.

‡ *This* and *these* refer to things present---*that* and *those*, to things absent. *Others* is used only when the noun is omitted---We say *all others*; but, *all other men*.

§ *That* is also used as a relative.

|| *Who* and *whom* are used only to express persons---*Which, whose* and *that* refer to things and persons. *Which* refers not to persons, except in asking questions. These relatives *who, what* &c. were formerly spelt, *quha, quhat*, &c. They seem to be formed, like the Latin, *qui, quod*, from the Greek, *kai-o, kai-oti*. So that our relatives are abbreviations, and signify, *and* *he---*

What name is given to each, every, other?

That of *distributives*; because they denote a number of particulars, taken separately; as, "There are five boys each of whom is able to read."

What is the use of own and self?

They are added to pronouns, to express an idea with force. *Self* makes *selves* in the plural.

ADJECTIVE.

What is an adjective?

A word which expresses some quality of a noun; as, a *wise* man; a *handsome* woman.

Do adjectives admit a variation?

Adjectives which express qualities, capable of increase or diminution, are thus varied—*wise*—*wiser*—*wisest*—*mild*—*milder*—*mildest*.

What are these degrees of comparison called?

The Positive, Comparative, and Superlative.

How are adjectives of many syllables compared?

By prefixing *more* and *most* to the positive---as, *generous*, *more generous*, *most generous* ‡.

VERB.

he---and that, &c. Should it be objected that the origin of the Saxon or Gothic languages is as remote as that of the Greek; I answer, this may be true; and yet both may be derived from the same common root. The relatives of the English, *who*, *which*, *what*; of the Latin, *qui*, *quæ*, *quod*; of the French, *qui*, &c. are evidently derived from the same stock; and from words equivalent to the Greek *kai-o*, *kai-oti*. The French *quelles*, *who*, *which*, is from *que-elles*, and *they*.

‡ All adjectives may be compared by *more* and *most*. All monosyllables may be compared by *er* and *est*. Dissyllables in *y*, or accented on the last syllable, may be compared by *er* and *est*, as *happy*, *happier*, *happiest*. Polite, *politer*, *politest*.

A small degree of quality is expressed by *ish*, as *whitish*, *redish*. A quality in a great degree, but not in the greatest, is expressed by *very*, prefixed to the adjective; as *very* black.

Adjective

VERB.

What is a Verb?

A part of speech, signifying *action* or *being*.

How many kinds of verbs are there?

Two; *transitive* and *intransitive* *. A *transitive verb* denotes some action which passes from an agent to an object; as, *John loves study*. Here the action of *loving* passes from *John* the agent, to *study* the object.

B 2

What

Adjectives of irregular Comparison.

good---better---best	near---nearer---nearest or next
bad or evil---worse---worst	old--- { older---oldest
fore---former---first	{ or or
little---less---least	{ elder---eldest
many } more---most	late--- { later---latest
or }	{ or or
much }	{ latter---last.

Those adjectives which express simple qualities, or qualities inherent in bodies, seem to claim a place among the original parts of speech; as *hard*, *soft*, *white*, &c. But adjectives which convey abstract, complex ideas, or ideas of accidental circumstances, are usually formed by a combination of other words, and may be referred to the class of abbreviations.

Thus the termination *less* added to the noun *number* forms what is called an adjective. But *less* is from the Saxon verb *lesan*, to dismiss. *Numberless* is therefore, *number dismissed*.

The termination *ful*, which needs no explanation, is added to nouns—as *wonderful*, and this compound is called an *adjective*.

The termination *ly* is from the Saxon *liche* or *like*; *heavenly* is *heavenliche*, *soberly* *soberliche*; and so were these words written by Chaucer.

* This division of verbs is complete—it is not liable to one exception. The common division into *active*, *passive* and *neuter* is very inaccurate. We have no passive verb in the language; and those which are called *neuter* are mostly *active*.

Many verbs are used both *transitively* and *intransitively*, as occasion requires. “*He reads well*,” is intransitive; “*He reads English well*,” is transitive: But this affects not the definition given above.

What is an intransitive verb?

An *intransitive* verb expresses *action* or *being*, which is confined to the agent; as, *I run, he lives, they sleep*. Therefore, when the verb is intransitive, no object follows it.

How many things belong to a verb?

Four; person, number, time, and mode.

How many persons are used?

Three; the first is *I*—the second, *thou*—the third, *he, she, or it*.

How many numbers are there?

Two; the *singular* and the *plural*.

What are the three persons in the plural number?

The first is *we*—the second, *ye* or *you*—the third, *they*.

How many times or tenses are there?

There are three; the *past*, the *present*, and the *future*. The English verbs have, strictly speaking, but two times*; but by various combinations of words, the English ascertain precisely all periods and circumstances of time.

What is mode in grammar?

It is the manner of representing *action* or *being*.

How do the English do this?

By means of several small words called *auxiliaries* or *helpers*; viz. *do, be, have, shall, will, may, can, should, would, could* and *must* †.

Which are the modes?

The Infinitive, the Indicative, the Imperative, and the Subjunctive.

Explain them.

The Infinitive expresses *action* or *being*, without limitation of person or number; as, *to write*.

* As *write, wrote—have, had---do, did, &c.*

† These helping verbs are by some grammarians considered as principal verbs. Perhaps they were all such originally; some of them are so now, as *do, be, have*. *To* is said to be the same, originally as *do---* We preserve *to* before the radical verb *to love*, and *do* makes the present and past tenses, *do love* and *did love*. I make a distinction between the verbs---When they stand alone, I call them principal verbs---when prefixed to verbs and participles I call them auxiliaries.

The Indicative shows or declares an action or being; as, *I write, I am*: or some circumstance of action or being; as, *I can write, I must sleep*; or asks a question; as, *Do I write?*

The Imperative commands, exhorts, or prays; as, *Write; go; do thou grant.*

The Subjunctive expresses action or being, under some condition or uncertainty; and is commonly preceded by a conjunction, adverb, or some other word; as, *If I write; though he slay me; I wish I were in the Elysian fields* *.

What are Participles?

They are words which are formed from verbs, and have the nature of verbs, nouns, or adjectives.

How do they end?

In *d, t, n, or ing*. Thus from the verbs, move, teach, write, go,—are formed the participles, moved, taught, written, going.

What is the use of do as a helping word?

It has four uses, 1st, To express emphasis or opposition; as, “perdition catch my soul, but I *do* love thee.”

2^d, To save the repetition of another verb; as, “he writes better than you *do*,” that is, better than you write.

3^d, To ask a question; as, “*do* they write?”

4th, It is elegantly used in negative sentences; as, “he *does not* walk.”

In all other cases, it is obsolete or inelegant.

What is the use of be and have?

As helpers, they are signs of time.

What is the use of shall?

In the first person it foretells; as, “I *shall* go; we *shall* speak.”

The In the second and third persons, it implies a command or determination; as, “he *shall* go; you *shall* write.”

What

* We have no modes in the sense that the Romans and Greeks had, viz. formed by different endings of verbs. But the foregoing common distribution of modes seems to me natural, and must render the acquisition of the language easy. I cannot discard all distinctions of mode, because not formed by inflections. Our combinations of words have uses, which are reduceable to rule, and require illustration.

What is the use of will?

In the first person, it promises; as, "I will pay him."

In the second and third, it foretells; as, He will speak you will go."

What is the use of would?

In the first person, it denotes a past, or conditional promise; or mere inclination. It is often used in the present time, in declaratory phrases; as, "I would not choose any."

In the second and third persons it expresses inclination as, "He would not go; you would not answer."

What is the use of should?

In the first person, it commonly expresses event merely as, "I should write, if I had an opportunity."

In the second and third persons, it expresses duty or obligation; as, "You should help the poor; he should go to school."

When an emphasis is laid on *should* or *would*, it varies their meaning. See below.

The HELPING VERBS are thus varied:

Present Time.

<i>To Do.</i>	<i>To Have.</i>	<i>Can.</i>
I do (a).*	I have (b)	I can (c)
Thou doest or dost	Thou hast	Thou canst.
He does or doth	He has or hath	He can
We do	We have	We can
Ye or you do	Ye or you have	Ye or you can
They do	They have	They can

Past Time.

I did (d)	I had (e)	I could (f)
Thou didst	Thou hadst	Thou couldst
He did	He had	He could
We did	We had	We could
Ye or you did	Ye or you had	Ye or you could
They did	They had	They could

Present

* The letters are designed as references, to assist the learner in making English. See the exercises below.

Present Time.

May

Shall

Will

I may (g)
Thou mayest
He may
We may
Ye or you may
They may

I shall (h)
Thou shalt
He shall
We shall
Ye or you shall
They shall

I will (i)
Thou wilt
He will
We will
Ye or you will
They will

Past Time.

I might (j)
Thou mightest
He might
We might
Ye or you might
They might

I should (k)
Thou shouldst
He should
We should
Ye or you should
They should

I would (l)
Thou wouldst
He would
We would
Ye or you would
They would

Must has no variation.

INFINITIVE MODE.

Present. To be.

Past. To have been.

INDICATIVE MODE.

Present Time.

I am (m)
Thou art
He is

We are
Ye or you are
They are

may be *, &c. (n)
can be, &c. (o)
must be, &c. (p)

I might be, &c. (q)
I could be, &c. (r)
I would be, &c. (s)

I should be, &c. (t)

} are some-
times used
in this sense.

Past Time.

I was (u)
Thou wast
He was

We were
Ye or you were
They were

I have

* These combinations are not set down at large in the several persons. They are left to exercise the learner, who is supposed to be acquainted with the variations which go before.

I have been, &c. (v)	I must be, &c. (y)
I had been, &c. (w)	I could be, &c. (z)
I might be, &c. (x)	I would be, &c. (aa)

I should be, &c.

I might have been, &c. (cc)	I would have been, &c. (f)
I could have been, &c. (dd)	I should have been, &c. (g)
I must have been, &c. (ee)	I may have been, &c. (hh)

Future Time.

I shall be, &c. (ii)	I shall have been, &c. (kk)
I will be, &c. (jj)	I will have been, &c. (ll)

IMPERATIVE MODE.

Be thou or	Be ye or you
Do thou be	Do ye or you be.

SUBJUNCTIVE MODE.

Present Time.

If I am &c.	If we are &c.
-------------	---------------

If I were	We were
Thou wert	Ye or you were
He were	They were.

If I may be, &c.	If I could be, &c.
I can be, &c.	I would be, &c.
I must be, &c.	I might be, &c.

The auxiliary is sometimes omitted, If I be, &c.

Past Time.

If I was, &c.	If I could have been, &c.
I have been, &c.	I would have been, &c.
I had been, &c.	I should have been, &c.
I could be, &c.	I must have been, &c.
I might be, &c.	
I would be, &c.	

The old form of the past time, *If I were*, is obsolete

Future Time.

If I shall be, &c.	If I should be, &c.
I will be, &c.	

The auxiliary is often omitted, If I be, &c.

Add a passive particle to the foregoing, and you have a combination of words answering to the passive verb of the Greeks and Romans: "*I am loved, I was loved.*"

A PRINCIPAL VERB.

INFINITIVE. *To write*——*To love*;

INDICATIVE.

Present Time.

I write or love	We	} write or love
Thou writest or lovest	Ye or you	
He writes or loves writeth or loveth	They	

Past Time.

I wrote or loved	We	} wrote or loved
Thou wrotest or lovedst	Ye or you	
He wrote or loved	They	

Future Time.

I shall or will	} write or love	We shall or will	} write or love
Thou shalt or wilt		Ye or you shall or will	
He shall or will		They shall or will	

IMPERATIVE MODE.

Write thou or	Write ye or you, or
Write	Write
Love thou	Love ye
Love	Love

The foregoing inflections are all which it is necessary the learner should commit to memory, at least when he begins grammar.

PARTICLES *and* ABBREVIATIONS.

What do Grammarians call Particles?

All those small words which connect nouns, verbs and sentences; as, *and, for, from, with, &c.*

What are these words?

They are mostly abbreviations or corruptions of old nouns and verbs.

What is their use?

Their great advantage is, to enable us to express our thoughts

thoughts with dispatch, by saving repetitions, or by conveying several ideas with one word.

How may the abbreviations be distributed?

Into Conjunctions, Prepositions, and Adverbs.

What is the particular use of conjunctions?

To connect words and sentences; as, four and three make seven; Thomas studies, *but* John does not.

Which are the conjunctions?

Those more generally used are the following :

And, if, nor, either, since, unless, also, but, neither, therefore, though, else, or, yet, because, wherefore, whether.

What is the use of prepositions?

They are commonly placed before nouns or other words to express some relation.

Which are the particles called prepositions?

These, which may stand alone, and are called *separable* prepositions, viz.

A, for, till, above, before, from, until, about, behind, in, into, to, after, beneath, of, on, upon, towards, against, below, out, to, of, under, among, *or* amongst, between, over, with, at, betwixt, through, within, amidst, beyond, by, during, without.

The following are used only with other words, and are therefore called *inseparable* prepositions :

A, be, con, dis, mis, per, pre, re, sub, un.

What is the use of adverbs?

To express circumstances of *time, place, and degree.* &c.

Which are some of the most common adverbs?

Already, alway, by and by, else, ever, enough, far, hence, here, how, hither, thither, whether, indeed, much, not, never, now, often, perhaps, rather, seldom, thence, there, very, when, where, whether, whilst, while, yesterday.

Besides these, there are great numbers of others and particularly those formed by *ly*, added to adjectives—*honestly*.

What do we call such words as, *alas, oh, fie pish* &c. *Interjections.* These sounds do not constitute any part

of language. They are mere expressions of passions which are sudden and irregular *.

* The theory of adverbs, conjunctions and prepositions, which I call *abbreviations*, is novel. I shall therefore introduce an abstract of Mr. Horne's explanations, as I find them in his *Diversions of Purley*.

ABBREVIATIONS, called CONJUNCTIONS.

If.

If is the Imperative of the Saxon *gifan*, to give.

——“ My largeffe

“ Hath lotted her to be your brother's mistress

“ *Gif* she can be reclaimed; *Gif* not, his prey.”

Sad Shepherd, Act. 2, Sc. 2.

This passage is thus resolved, “ She can be reclaimed; Give *that*, (condition, circumstance) my largeffe hath lotted her to be your brother's mistress. She can not be reclaimed; give *that*, my largeffe hath lotted her to be your brother's prey.”

This word *if* was written, by old authors, *yeve*, *yef yf*, *gife*, *giff*, *gi*, &c. all corruptions of *gif*. *Gyn* is still used in the North of England. — *Wilkins*.

This resolution obviates the absurdity which is incurred by ranking *that* as a conjunction after *if*; *if that*; for two conjunctions together must be an absurdity. The truth is, *if* is a verb and *that* is always a pronoun or adjective.

In Latin, *fi* is the imperative of *sum*; being a contraction of *fit*, be it; a mode of expression equivalent to *gif*.

An was formerly used in the same manner.

An they will take it, so. *If* not, he's plain.” *Shakespeare*.

An is the imperative of *Anan*, a word in the Anglo-Saxon language, signifying *grant*.

Unless.

This is from the Saxon *Onlesan*, to dismiss. It was formerly written *onlis* or *onlesse*.

“ *Onles* ye believe, ye shall not understande.”

That is, “ ye believe, *dismiss that* (fact) ye shall not understand.”

Yet.

This is the same as *get* from the Saxon *getan*, to obtain.
Still.

This is from the Saxon *stellan*, to place or put.

Else is from *alesan* to dismiss. Imp. *ales*.

Tho' or *though*.

These are from *thaf* and *thafig*; the imperatives of *thafian* and *thafigan*, a different spelling of the same word, which signified *to allow*. Many of the common people, both in England and America, pronounce the word *thaf* or *thof*, which is the exact original.

"Though he slay me, yet I will trust in him." That is, "*allow or suppose* he shall slay me." &c.

But.

This is used in two senses, as it is derived from two originals of different significations. One is from *bot* the Imperative of *botan*, *to boot*; a word still used in English, for *more* or addition. The other, from *be-utan*, *be out*; *be absent*. Gawin Douglass uses *bot* and *but*, as words of distinct significations; and so do many old authors.

"*Bot* thy worke shall endure in laude and glorie,
But spot or salt condigne eterne memorie."

Here *bot* is *more*, *further*, and *but*, *be out* or *without*.

In modern English, we say "*But* let us proceed," that is *bot* or *more*. We say "*all but* one," that is "*all, be out* one," or *except* one. *But* is now used in both senses, and is always the contraction of a verb.

Without.

This is from *wyrth-utan*, *to be out*: It has the sense of *but*, from *be utan*. It is applied to words and to sentences. "I will not go *without* (be out) him." "It cannot be read, *without* (be out) the Attorney General consents to it." Lord Mansfield.

And.

This is from *an* the Imperative of *anan*, *to give*, and *ad* the series, *rest*, *remainder*. *An ad*, *give the rest*.

The usual definition of *and* is wretchedly incorrect. "*And* is a conjunction copulative; the conjunction connects sentences, so as out of two, to make one sentence." Thus

"*Y*

"*You and I and Peter rode to London,*" is one sentence made up of three, "*You rode, I rode, Peter rode.*" But let us try another example. "*I bought a book for four shillings and six pence.*" That is, according to the usual definition, "*I bought a book for four shillings, I bought a book for six pence.*" And, with all its connecting force, cannot make one sentence of these.

And is a contraction of a noun and verb, *I bought a book for four shillings*, give the addition, *six pence*.

Lest.

From *lesan* to dismiss. Hence *lease* and *release*.

"Kiss the son, *lest* he be angry." That is, "Kiss the son, *dismiss* or *omit* that, he will be angry." This by the way, is a proof that this mode of expression, which has hitherto been considered the present tense of the Subjunctive, is merely an elliptical form of the future Indicative.

Since.

This is the participle of *seon*, to see. It was formerly written *sith*, *sithence*, &c. and is to this day, pronounced by the common people, *sence*, *sen*, *sin*, &c. It is used for *seen thence*, or for *seen*, for *seeing that*, or for *seen that*. But at this day, writers often use the participle *seeing*.

As.

From *als*, *all-es* or *al-as*, *all that*.

Many other words, as, *except*, *because*, are commonly called conjunctions; but very improperly. Since Latin words have been incorporated with the Saxon, we use *suppose*, *on condition*, *provided that*, nearly in the sense of *if*, and the former are conjunctions, as much as the latter.

ABBREVIATIONS, called PREPOSITIONS.

With.

With, is from *withan*, to join. "A house *with* a wall," is "A house *join* a wall." It is often synonymous with *by*.

Through.

This is from the Gothic, *dauro*, or Teutonic, *thuruh*, a passage, or gate. Hence the English *door*, the German *thure*, *thur*, &c.

From

From.

The Gothic noun *frum* a beginning. "Five miles *from* New-York," is, "Five miles beginning New-York."

To.

From the Gothic *taui*, *aēt*, effect, consummation; participle, *tauiē* from *tauyan*, to do, to finish. It seems to have been prefixed to verbs, on dropping the Saxon termination of the Infinitive, *an*, with a view to distinguish verbs from nouns. One loves change, one loves to change, that is, *aēt change*.

The Latin *ad* is probably from *aēt*, which is from *aēt-um*, participle of *agere*; and corresponds with *to*, in sense and derivation.

Till.

Contraction of *to while*, that is, *to time*. "From morn till night," is, "from morn to time night." *Untill* is *on-till*, i. e. one time, or a time. In the Danish, *til* signifies *to*.

Of.

From the Saxon *afora*, offspring, consequence. The Russians formerly used this, where the English would use *son*, as a patronymic ending. *Peter-son*, the Russians would have called, *Peterhof*.

For.

From the Gothic, *fairina*, cause, "Christ died *for* us," that is, *cause us*.

By.

This is from *byth*, the Imperative of *beon*, to be. This was formerly used for *during*, "He made Clement, *by* his lyfe, helper and successor." *Fabian*.

In old authors it was written *be*.

"*Be* my feth, *be* my troth."

Chevy Chace.

We now say, "*By* my faith."

Between. Betwixt.

Between, is the Imperative *be*, and *twegen*, twain.

Betwixt is *be* and *twas*, the Gothic for *two*.

Before, *behind*, *below*, *beside*, are compounded with *be*, and the nouns *fore*, *hind*, *low*, *side*.

Beneath is from *be* and *neath*; that is, *bottom*. From *neath*, we have *nether*, *nadir*, still in use.

Under

Under seems to be *on nether*, or as the Dutch pronounce it, *neder*, from *neath*.

Beyond, is from *be* and *geond*, the participle of *gan*, or *gangan*, *to go*. *Beyond* is therefore, *be passed*.

Ward, is the Saxon *ward* or *wearð*, imperative of *wardian*, *to look at*. It is the same as the French *garder*; for we begin with *w*, words which the French begin with *g*. Hence come *ward*, *warden*, *toward*, *homeward*, *heavenward*, &c.

The English *ward* and *warden* are the same as *guard* and *guardian*, derived from the French *garder*.

Athwart is from *athweorian*, *to twist*.

Among, *amongst* are from *gemengan*, *to mix*.

Against, in the Saxon, *ongegen*, probably from the same root as the Dutch, *jegenen*, *to meet or oppose*.

Amid, *amidst* are from *on middan*, *in the midst*.

Along, is from the Saxon *on long*, *a length or distance*.

Round, *around*, in Saxon, *wheel*, *on wheel*; whence probably the English *wheel*. *On round* or *one round*. Dan. *rund*.

Aside, *aboard*, *across*, *astride* are formed in the same manner. *On side*, or *one side*. We often say now, "he went *one side*."

Instead, is, *in place*. *Bedstead*, *homestead*, are *bed place*, *home place*.

About from *onbuta*, *abuta*, *one bound*. Hence *to butt* and *bound*.

After, the Comparative of *aft*, the *hind part*.

Aft is retained only in the seamen's dialect.

Up, probably from the same root as *top*.

Over, from Saxon *ufa*, *usera* *ufermaft*, which signify, *high*, *higher*, *highest*. Hence, *above*, *upper*, *uppermost*.

ABBREVIATIONS, called ADVERBS.

The termination *ly* is from the Saxon *liche*, *like*, *heavenly* is *heavenlike*.

Aghast is from *agaze*, *to look with astonishment*.

Ago is merely a contraction of *agone*, from *go*.

Asunder is from *asundred*, participle of *asundrian*, *to separate*.

Askew. In the Danish, *skiev*, is to *twist*.

Askant, askance, in the Dutch, *schuin*, *wry*, *crooked*.
To wit, from *wittan*, to *know*.

Naught, *nought*, *no whit*.

Needs, *need is*

Anon, in *one*, (moment &c.)

Alone, *only*, from *all one*, *one like*.

Alive, *on life*, or *in life*. *Asleep*, *on* or *in sleep*.

Anew, *aboard*, formed in the same manner.

Fare well, *go well*, from the old verb *faran*, to *go*.
 Hence *fare*, a *passage*, *thorough fare*, to *pay the fare*.

Aught or *ought*, a *whit* or *one whit*.

A while, in *time*, or *time that*.

A loft, in *air*. In Saxon *lyft* is *air*. Hence, to *lift*,
loft, *luff*, *lee*, *leeward*, &c.

Enough, in Dutch, *genoeg*, *content*. *Lo*, from *lock*.
 Hence our vulgar exclamation, *la*, *soul*.

Lief from *leof*, *glad*, *delight*, still used, but corrupted
 into *lives*. "I had as *lives*."

Once, *twice*, *thrice*, formerly written, *anes*, *twies*, *thries*.
 perhaps the Possessive of one, two, three.

Rather, the comparative of *rathe*, *prompt*, *swift*. *Rathe*
 is used by Milton.

Seldom, an adjective, *rare*, *uncommon*. In Dutch *sel-*
den, German *selten* from the same root.

Stark, Saxon, *flarc*, *strong*; but now used like *total*, *en-*
tire, *flark mad*.

Span, from *spange*, *shining*, *span new*, *span clean*. Hence
spangle.

Aye, a verb, which the French retain. It is the Im-
 perative of *avoir*, to *have*; *aye*, *have it*. *Yes*, is *ay-es*,
have that.

Yea, in German, *ja*, pron. *yaw*, is from the same source.

No, *not*, from an old word signifying *unwilling*. In
 Danish it is *nodig*, in Dutch *noode*, *node*.

Such is Mr. Horne's theory of the particles. If in
 some instances, his system is liable to doubts and excep-
 tions, yet in general, it is well founded, being clearly
 established by undisputed etymology.

SENTENCES.

What is a sentence?

A sentence is a number of words ranged in *proper* order, and making *complete* sense.

What does the formation of sentences depend on?

On agreement and government.

What is agreement?

When one word stands connected with another word, in the same *number, case, gender, and person.*

What is government?

It is when one word causes another to be in some *case* or *mode.*

RULE I.

A verb must agree with its *nominative* case in number and person.

EXAMPLES.

In the solemn style : *Thou readeſt ; he readeth ; ye read.*

In the familiar style : *I go ; he goes , we go : you go.*

EXPLANATION.

Thou is the second person singular number, and so is the verb, *readest*. *He* is the third person singular, and so is *readeth*. *Ye* is the second person plural number, and so is the verb *read*. And it may be observed in the familiar style, that each verb is in the same person as its *nominative* word.

REMARK I.

Although the *nominative* word commonly stands before the verb, as in the foregoing examples; yet it may follow an *intransitive* verb; as, "on a sudden *appeared the queen.*"

And when a question is asked or a command given, the *nominative* must follow the verb or auxiliary sign; as, *did he go? were you there? go thou; awake you.* But in giving commands, we generally omit the *nominative*; as, *go, awake.*

REMARK 2.

When *there, nor* or *neither*, precedes the verb, in the beginning of a phrase, the *nominative* follows the verb or auxiliary; as, "there was a man;" "nor am I solicitous;" "neither hath this *man* sinned, nor his parents." John ix. 3.

REMARK.

REMARK 3.

When an intransitive verb stands between two nominative words, the one in the singular, the other in the plural number, the verb more elegantly agrees with the first, as, "the sum of ten pounds;" "all things are dust."

FALSE CONSTRUCTION.

Solemn style.

Who *is* 1 thou, O man, that *presume* 2 on thy own wisdom. Thou *ought* 3 to know thou *are* 4 ignorant. He that *confesses* his sins and *for sake* 6 them, shall find mercy. A soft answer *turns* 7 away wrath. Anger *rest* 8 in the bosom of fools.

Familiar style.

Philadelphia *are* 9 a large city; it *stand* 10 on the west side of the river Delaware, and *am* 11 the most regular city in America. It *containeth* 12 a variety of different sects; all *speaks* 13 their own language; and they *worshippeth* 14 as they please. I *were* 15 much delighted with it; I *wishes* 16 that you could *see* 17 it, and observe its manners.

N. B. The nominative to a verb is found by asking a question, who or what? Example: "A clear conscience, which we ought carefully to preserve, in every station of life, and which will secure to us a perpetual source of inward tranquillity will also be our principal guard against the abuses of malevolence." Here the question occurs, what will be our guard? &c. the answer is, a clear *conscience*, which is therefore the nominative case to the verb *be*. The noun to which an adjective refers is found in the same manner. Example: "A man in office, to whom some important trust is committed, ought to be exceedingly cautious in his behavior." Ask the question, who ought to be *cautious*? the answer is, a *man* in office; *man* therefore is the noun, to which the adjective *cautious* refers.

RULE II.

Two or more nouns singular connected by a copulative conjunction, must have *verbs*, *pronouns* and *nouns* agreeing with them in the plural number.

EXAMPLES

1 art. 2 presumeest. 3 oughtest. 4 art. 5 confessest. 6 forsaketh. 7 turneth. 8 resteth. 9 is. 10 stands. 11 is. 12 contains. 13 speaketh. 14 worship. 15 was. 16 wish. 17 could.

E X A M P L E S.

1. Envy and vanity *are* detestable vices.
2. Brutus and Cassius *were* brothers : *they* were friends to Roman liberty.

E X P L A N A T I O N.

1. *Envy* and *vanity* are both nouns in the *singular* number, but being joined by the copulative conjunction *and*, they require the verb *are* to be in the *plural* number.
2. *Brutus* and *Cassius* are both in the *singular* number, but being united by a copulative conjunction they form a plural and require the verb *were*, the nouns *brothers* and *friends* and the pronoun *they*, to be in the plural number.

R E M A R K.

When nouns singular are united by a disjunctive conjunction, the verb, pronoun and noun following, must be in the singular number, as referring to one only ; as, “ either *John* or *I* was there ;” “ neither pride nor envy nor any other vicious passion *disturbs* my repose.”

F A L S E C O N S T R U C T I O N.

Wisdom and learning *is* 1 very necessary for men in high stations. Peace and security *is* 2 the happiness of a community. Sobriety and humility *leads* 3 to honor. You and I *is* 4 very studious. You and he *was* 5 accounted good scholar 6. Prince Eugene and the Duke of Marlborough *was* 7 great generals ; *he was* scourge 8 to the house of Bourbon. Love, joy, good humor and friendship *raises* 9 correspondent feelings in every heart ; *it sweetens* 10 all the pleasures of life ; But hatred, ill-nature, jealousy, envy, insincerity and melancholy *diffuses* 11 its 12 baleful influence, and *casts* 13 a cloud over social felicity.

N. B. It must be remarked, that when different persons are mentioned, the verb must agree with the first in preference to both the others, and with the second in preference to the third. Thus all three persons united ; as, *you* and *I* and *he*, make *we*, the first person plural.

You and *I*, make *we*.

You and *he*, make *ye* or *you*, the second person.

R U L E

1 are. 2 are. 3 lead. 4 are. 5 were. 6 scholars 7 were. 8 they were scourges. 9 raise. 10 they sweeten. 11 diffuse. 12 their. 13 cast.

R U L E III.

Nouns of multitude, though they are in the singular number, may have a verb and pronoun agreeing with them either in the singular or plural.

E X A M P L E S.

The assembly *is* or *are* very numerous; *they are* much divided. "My people *is* or *are* foolish; *they have* not known me." The company *was* or *were* noisy.

E X P L A N A T I O N.

Assembly is a noun of multitude, and may be united with *is* in the singular, or with *are* in the plural number. The same is observable of *people* and *company*.

N. B. We should have strict regard to the meaning of these collective nouns, in determining whether the singular or plural number is most proper to be joined with them. And if the indefinite article *a* or *an* precedes the noun, the verb must be singular; as, "*a* company *was*," &c.

R E M A R K.

There are some nouns in English, that have a plural termination, which are really in the singular, and are followed by verbs in the singular. Such are *news*, *pains*, *odds*, *virtuals*, *alms*, *bellows*, *gallows*, and sometimes *wages*. *Means* is used in both numbers, and sometimes *pains*.

Examples.

- "What *is* the *news*." General Practice.
- "Much *pains was* taken." General Practice.
- "Great *pains was* taken." Pope.
- "It *is* *odds*; what *is* the *odds*?" General Practice.
- "The *virtuals is* good." General practice.
- "We had such very fine *virtuals* that I could not eat *it*." Swift.
- "He gave much *alms*." Bible.
- "To ask *an alms*." Bible.
- "Give me *that bellows*." General Practice.
- "Let *a gallows* be made." Bible.
- "*This is a means*." General Practice, and almost all good writers.

"The *wages of sin is* death." Bible.

Under this Remark we may rank, *billiards*, *fives*, *ethics*, *metaphysics*, *measles*, *hysterics*, and perhaps *riches*.

"*Billiards*

"*Billiards or fives is a game.*" General Practice.

"*Ethics or mathematics is a science.*" General Practice.

"*The measles is a disease.*" General Practice.

Hysterics is often used in the same manner.

"*The metaphysics of language is not yet sufficiently cultivated.*" Michaelis.

"*In one hour is so great riches* * come to nought." Bible.

But *wages* and *riches* are more frequently considered as plurals. See *Chaucer*.

FALSE CONSTRUCTION.

His cattle *is* 1 very large. Their constitution *were* 2 subverted by ambition. The church *were* 3 not free from false professors. The island *contain* 4 many inhabitants.

N. B. *Cattle*, though in the singular number, conveys an idea of plurality, and therefore requires the verb to be plural, in all cases. But *constitution*, *church*, and *island* are not nouns of multitude and they require a singular verb; though good writers have used them as such, with a plural verb. "What reason *have* the church of Rome to talk of modesty in this case?" Tillotson. vol. 1. ser. 49. In some cases this is admissible.

R U L E IV.

An adjective must agree with its noun in number. Participles in the nature of adjectives follow the same rule.

E X A M P L E S.

This man, *that* boy, *these* men, *those* boys, *this* kind.

E X P L A N A T I O N.

Man is in the singular number and so is the adjective *this*. *Boy* is singular and so is *that*. *Men* and *boys* are plural, and so are the adjectives *these* and *those* †.

R E M A R K. I.

Adjectives are commonly placed before the nouns to which they refer.

E X A M P L E S.

* Anciently *riches* was in the singular *richesse*, and in the plural, *richesses*: that *riches* is literally in the singular number.

1 are. 2 was. 3 was. 4 contains.

† It will be well to remark that we have no adjectives in the language that are varied, except *this* and *that*. All others, being the same in all genders and numbers, cannot help agreeing with their nouns; as, a *good* boy, or *good* boys, or *good* girls.

E X A M P L E S.

<i>Adj.</i>	<i>Noun.</i>		<i>Adj.</i>	<i>Noun.</i>
Brave	men		warm	weather
virtuous	women		polite	behaviour
kind	friends		frugal	manners
wife	rulers		illustrious	general

E X C E P T I O N S.

1. When something depends on an adjective, it follows the noun ; as,

<i>Noun.</i>	<i>Adjective.</i>
Articles	necessary for a family.
food	convenient for me.
method	suited to his capacity

2. When the adjective is emphatical, it is placed after the noun ; as,

<i>Noun.</i>	<i>Adjective.</i>
Alexander	the great.
Scipio	the younger.
Socrates	the wife.

3. Sometimes an intransitive verb is placed between the noun and adjective ; as,

	<i>Noun.</i>	<i>Verb.</i>	<i>Adjective.</i>
The	Sun	is	peasant.
the	war	was	expensive
	virtue	is	amiable.

4. Sometimes the adjective stands before the verb or auxiliary, as,

<i>Adjective.</i>	<i>Verb.</i>	<i>Noun.</i>
Happy	is the	man
happy	shall	he be.

5. When several adjectives agree with one noun, they stand after it ; as, a woman, *modest*, *sensible*, and *prudent*.

R E M A R K 2.

Articles are commonly placed before adjectives ; thus,

<i>Art.</i>	<i>Adj.</i>	<i>Noun.</i>
A	wife	legislator.
a	great	scholar.
the	best	season.
the	sweetest	apples.

But they are placed after the adjectives *all*, *such* and *many*;
thus,

Adj.	Art.	Nouns.
All	the	men.
such	a	man.
many	a	man.

And after any Adjective, subjoined to the adverbs, *so*, *as*,
thus;

Adv.	Adj.	Art.	Nouns.
So	great	a	hero.
as	fine	a	genius.
how	bright	a	fun.

R E M A R K 3.

When *this* and *that*, *these* and *those* stand opposed to each o-
ther, *this* and *these* refer to the last member of the sentence,
that and *those* to the former.

“ *Self-love*, the spring of action, moves the soul :
Reason’s comparing balance rules the whole ;
Man, but for *that*, no action could attend,
And but for *this*, were active to no end.” POPE.

That, in the third line, refers to *self-love* in the first ; and
this in the fourth, refers to *reason* in the second.

“ *Some* place the blifs in action, *some* in ease ;
Those call it pleasure, and contentment *these*.”

Those refers to men who place the blifs in *action* ; *these*, to
men who place the blifs in *ease*.

R E M A R K 4.

The distributive pronominal adjectives, *each*, *every*, *either*,
must always have verbs agreeing with them in the singular num-
ber ; for they refer to individuals separate from each other ; as,

Each of us *is*—not each of us *are*.

every one *was*—not every one *were*.

either of the men *is*—not either of the men *are*.

R E M A R K 5.

Many words are either nouns or adjectives ; as, *good*, *evil*.
Instead of proper adjectives, we often use compound nouns ; as,
stoves.

D

FALSE

FALSE CONSTRUCTION.

That 1 pens want mending. *That* 2 books are torn. *These* 3 is a fine day. *That* 4 will make excellent scholars. *These* 5 will be an honor to his friends. *This* 6 ladies behave with modesty.

"To diversify *these* * kind of informations, the industry of the female world is not to be unobserved." Spectator No. 428

R U L E V.

The relative pronoun must agree with its antecedent in number, gender and person.

E X A M P L E S.

1. This is the *boy*, *who* studies with diligence; *he* will make a scholar.
2. The *girl*, *who* sits by you, is very modest; *she* will be a very amiable woman.
3. The *pen*, *which* you gave me, is good; *it* writes very well.

E X P L A N A T I O N.

In the first example, *boy* the antecedent, is masculine gender; therefore *who* and *he*, the relative and pronoun must be masculine.

In the second, *girl* the antecedent, is feminine; therefore the relative *who* and pronoun *she* are feminine.

In the third, *pen* the antecedent is neuter, or of neither gender; therefore the relative *which* and pronoun *it* must be used; these standing for things without life.

R E M A R K.

The antecedent is sometimes omitted; as, "give tribute to whom tribute is due:" that is, to the *person* to whom tribute is due.

The relative is often omitted; as, "the man I saw;" "the thing I want;" that is, "the man *whom* I saw;" "the thing *which* I want."

F A L

1 These. 2 those. 3 this. 4 Those. 5 this. 6 these.
* This kind.

FALSE CONSTRUCTION.

He *which* 1 is not contented with the goods of fortune, *whom* 2 he now enjoys, must expect to be unhappy, even with greater possessions. He *which* 3 delights in villany, must be rewarded with the infamy *whom* 4 he deserves.

His sister, *which* 5 is much beloved by *his* 6 acquaintance, for *her* 7 virtue and good sense, is older than I am; *she* 8 sings and dances well, and *his* 9 good-breeding and sweetness of temper are the admiration of *its* 10 companions.

Virtue is *his* 11 own reward. In this life *she* 12 affords peace of mind to those *which* 13 possess *him* 14.

N. B. *Who*, is both masculine and feminine; referring to persons of both sexes: *Which* is applied to things without life, and to brutes.

The relative pronouns are the same in both numbers.

R U L E VI.

If no nominative comes between the relative and the verb, the relative is the nominative.

E X A M P L E S.

This is the man, *who* taught rhetoric. The estates of those *who* have taken arms against their country, ought to be confiscated. We have a constitution, *which* secures our rights.

E X P L A N A T I O N.

In these expressions, there being no nominative between the relatives *who* and *which* and the verbs, *taught*, *have*, and *secures*, therefore the relatives are the nominatives.

R E M A R K.

The verb *to be* has a nominative after it, as well as before it; as, "it *was* I;" "ye *are* they who justify yourselves." For this reason, this passage seems to be ungrammatical, "*whom* do men say that I am." Matth. xvi. 13. It ought to be *who*, governed of *am*.

But in the infinitive mode, an objective case follows *be*; as, "I thought it *to be* him;" "you believe it *to be* me."

R U L E

1 Who. 2 which. 3 who. 4 which. 5 who. 6 her. 7 her. she. 9 her. 10 her. 11 its. 12 it. 13 who. 14 it.

R U L E VII.

But if a nominative comes between the relative and the verb, the relative is governed by the following verb, or some other word.

E X A M P L E S.

This is the man *whom* I esteem, *whose* virtues merit distinction, and *whom* I am happy to oblige.

E X P L A N A T I O N.

There being the nominative *I* between the relative *whom* and the verb *esteem*, *whom* is in the objective case, governed by the transitive verb *esteem*. The next relative denoting possession, is put in the possessive case, *whose*; *virtues* being the nominative to *merit*. In the last member of the sentence, *whom* is governed of *oblige*; there being a nominative *I* between the relative and the verb *am*.

N. B. The compounds of *who*, follow the same rule. "Whoever I am;" "whomsoever you please to appoint."

F A L S E C O N S T R U C T I O N.

The boy's, *who* 1 I admire, are those that study. The women *who* 2 I saw, were very handsome. The servant, *who* 3 you sent is not returned. *Who* 4 should I meet the other day. *Who* 5 should I see but my old friend. The boy, *whom* 6 loves study will be beloved by his instructor. The ladies, *whom* 7 possess modesty, are always respected.

R U L E VIII.

Two nouns, signifying the same thing, must be in the same case and are said to be in apposition; as, "Paul the apostle;" "Alexander the conqueror."

But if they signify different things, and imply property, the first is put in the possessive case, by adding *s*, separated from the word by an apostrophe.

E X A M P L E S.

This is *John's* paper. We admire a *man's* courage and a *lady's* virtue.

E X P L A N A T I O N.

1 Whom. 2 whom. 3 whom. 4 whom. 5 whom. 6 who. 7 who. 8 boy

EXPLANATION.

The words *John's*, *man's*, *lady's*, denote property and are in the possessive case.

The same ideas may be thus expressed; "this is the paper of John. We admire the courage of a man, and the virtue of a lady."

REMARK I.

In common discourse, the name of the thing possessed is generally omitted; as, *St. Paul's*; *Mr. Addison's*; that is, *St. Paul's church*; *Mr. Addison's house*.

REMARK 2.

The apostrophe ought always to be placed in the possessive case to distinguish it from the plural number. Thus, "see the *lad's* manners," is possessive; but, "the *lads* have no manners," is plural.

FALSE CONSTRUCTION.

See that *boys* 8 impudence; he disobey's his *masters* 9 orders. That *girls* 10 bonnet is awry. *John his* 11 book is lost. This is *George his* 12 paper. The *kings* 13 edict is published.

RULE IX.

Transitive verbs govern the objective case.

EXAMPLES.

1. I admire *her*. She saw *him*. The Scripture directs
2. Religion honors its *votaries*. Shame follows *vice*.

EXPLANATION.

1. The verbs *admire*, *saw*, *directs*, are transitive and govern the pronouns *her*, *him*, *us*, in the objective case.
2. *Honors* and *follows*, being transitive verbs, are said to govern the words *votaries* and *vice* which express the objects of their influence.

REMARK I.

Sometimes the personal pronouns and always the relatives, *who*, *which*, *what*, *that*, are placed before the verb that governs them.

<i>Pro.</i>	<i>and Rel.</i>	Governed by the <i>Verbs.</i>
<i>Whom</i>	ye ignorantly	worship
<i>him</i>		declare I unto you.
<i>Whom</i>	do you	see ??
<i>Which</i>	will you	take

R E M A R K 2.

Participles may govern the same cases as their verbs; as
 "I am *viewing* a fine *prospect*; I have *moved* *them*." Here
viewing and *moved* are participles, yet govern the words *prospect*
 and *them*.

N. B. As few or no errors are committed under this rule,
 is needless to give examples of false construction.

R U L E X.

The answer must be in the same case, as the question
 it being always governed by the verb that asks the ques-
 tion, though the verb is not expressed.

E X A M P L E S.

<i>Questions.</i>	<i>Answers.</i>
<i>Who</i> wrote this book?	George.
<i>who</i> is this?	he.
<i>whom</i> do you see?	them.
<i>whom</i> do you admire?	her.

E X P L A N A T I O N.

In the two first questions, *who*, the word that asks the
 question, is in the nominative; and so are the answers
George and *he*. In the two last, *whom* is in the objective
 and so are the answers *them* and *her*.

The propriety of this will better appear by expressing
 the questions and answers at large.

<i>Questions.</i>	<i>Answers.</i>
<i>Who</i> wrote this book?	George wrote it.
<i>who</i> is this?	it is <i>he</i>
<i>whom</i> do you see?	I see <i>them</i> .
<i>whom</i> do you admire?	I admire <i>her</i> .

R U L E XI.

Prepositions govern the objective case.

EXAMPLE

EXAMPLES.

I write *for him*. Give the box *to her*. You will ride *with them*, or *with us*.

EXPLANATION.

For, *to*, and *with*, are prepositions and require the pronouns *him*, *her*, *them* and *us* to be in the objective case.

REMARK I.

The preposition may be omitted with propriety; as, "give me the book;" that is, *to me*. "I will go next Monday;" that is, *on next Monday*.

REMARK 2.

Prepositions are improperly separated from the words which they govern; as, *Whom* did you give it *to*?

whom did you come *with*?

him I will attend *to*.

Grammarians seem to allow of this mode of expression in conversation and familiar writings; but it is generally inelegant, and in the grave and sublime styles, is certainly inadmissible. This however is much more pardonable than an other error that has crept into general use: Which is to make prepositions govern a nominative case; thus,

Who did you give it *to*?

who do you speak *to*?

who is she married *to*?

who did you go *for*?

who did he come *with*?

And yet it is probable that general practice will establish these corruptions.

REMARK 3.

Formerly prepositions joined with adverbs, supplied the place of pronouns; thus,

Herewith
wherewith
thereto
thereat
thereby
whereby
whereunto
whereof
wherein

were used for

{ with this
with which
to that
at that
by that
by which
to which
of which
in which

But

But these are going into disuse, and will probably be soon banished from the language.

Note. Prepositions are sometimes prefixed to adverbs; as, *where, from where, over where, &c.* This is only an elliptical form of expression; the word *place* or some word of the same import, being implied. For example; "The western limit of the United States extends along the middle of the river Mississippi, *to where* it intersects the thirty-first degree of north latitude;" that is, to the *place where*. But the phrase is by no means elegant.

Note further, That prepositions are often placed after verbs and become a part of them; being essential to the meaning. Thus, in the phrases, *to fall on, to give over, to cast up* (an account) the particles *on, over, up*, are essential to the verbs to which they are annexed, because on them depends the meaning of the phrases. This sort of verbs is purely Saxon and they seem to be going into disuse; but they are often very significant and their place cannot always be supplied by any single word.

R U L E XII.

Conjunctions connect like cases and modes.

E X A M P L E S.

You and I were both present. *He and she* sit together. It was told to *him and me*. It is disagreeable to *them and us*.

E X P L A N A T I O N.

The pronoun *you*, being in the nominative case, *I* is required to be there too, because it is coupled to *you* by the conjunction *and*. The case is the same with *he* and *she*, *him* and *me*; *them* and *us*; except that the four last are in the objective case.

R E M A R K.

When a comparison is made between different persons or things, the word that follows *than*, is not governed of it, but some verb or preposition implied; thus,

You are taller than <i>I</i> .	} Are better under- stood thus,	{ You are taller than <i>I am</i> .
he is older than <i>she</i> .		{ he is older than <i>she is</i> .
we are younger than <i>they</i> .		{ we are younger than <i>they are</i> .
you think him handsomer (than <i>me</i>).		{ you think him handsomer (than you think <i>me</i>).
she sings as well as <i>he</i> .		{ she sings as well as <i>he sings</i> .
I write as well as <i>you</i> .		{ I write as well as <i>you write</i> .

FALS

me.

FALSE CONSTRUCTION.

It was agreeable to him and *I* 1, that we and *them* 2 should study together. It was told to us and *ye* 3. Will he go with you and *I* 4? Neither she nor *him* 5 was there. He taught both me and *she* 6. Either you or *me* 7 must go. Neither they nor *us* 8 were present. John and *me* 9 are not good scholars.

N. B. The relative *who* after *than*, is improper; it ought always to be *whom*, in the objective; as, "we have a general, *than whom* Europe cannot produce a greater character."

R U L E XIII.

The infinitive mode follows a *verb*, a *noun*, or an *adjective*.

E X A M P L E S.

1. It follows a verb; as, let us learn *to practise* virtue.
2. A noun; as, you have a fine opportunity *to learn*.
3. An adjective; as, my friend is worthy *to be* trusted.

E X P L A N A T I O N.

In the first example, *practise*, is a verb in the infinitive mode, following the verb *learn*.

In the second, *learn*, is in the infinitive, following the noun *opportunity*.

In the third, *be*, is in the infinitive, following the adjective *worthy*.

R E M A R K I.

The infinitive mode or part of a sentence often has the nature of a noun, and does the office of a nominative or objective case.

<p><i>Of a nominative</i> ; as, } <i>To play</i> is pleasant. } <i>to study</i> is useful. } <i>to be virtuous</i> is wise. }</p>	}	<p><i>Of an objective</i> ; as, I love <i>to play</i>. I hate <i>to quarrel</i>. I desire <i>to learn</i>.</p>
--	---	---

R E M A R K 2.

The infinitive mode is often made absolute or independent on the sentence; as, "*to confess* the truth I was in fault;" "but *proceed*;" "*to conclude*," &c. This mode of expression may be resolved into the subjunctive; thus, "that I may confess the truth; that I may proceed; that I may conclude," &c.

REMARK

1 me. 2 they. 3 you. 4 me. 5 he. 6 her. 7 I. 8 we. 9 I.

REMARK -3.

It is a general rule in the language that *to* is a sign of the infinitive mode; but we have a few verbs that will admit of another verb after them in the infinitive without *to*, such as, *bid, dare, need, make, see, hear, feel*; as, "he has bid me do it, not, "bid me *to* do it."

RULE XIV.

A participle, with a preposition preceding it, answers to the Latin gerund, and may govern an objective case.

EXAMPLES.

<i>By avoiding evil.</i>	<i>By shunning him.</i>
<i>by doing good.</i>	<i>in observing them.</i>
<i>by seeking peace; and</i>	<i>for esteeming us.</i>
<i>by pursuing it.</i>	<i>by punishing them.</i>

EXPLANATION.

The participles *avoiding, doing, seeking, &c.* govern the objective words *evil, good, &c.*

REMARK I.

But a participle with an article before it, generally has the nature of a noun and requires the preposition *of* after it.

<i>By the avoiding of evil.</i>	<i>By the observing of which.</i>
<i>by the doing of good.</i>	<i>by the punishing of whom.</i>

The following expressions seem to be not grammatical:

neither	} <i>By the avoiding which.</i>	} nor	{ <i>By avoiding of which</i>
	<i>by the doing which.</i>		<i>by doing of which.</i>
	<i>by the observing them.</i>		<i>by observing of them</i>

Either *the* before the participle and *of* after it, ought both to be used, or both to be omitted.

But our best writers always have and still do use the article before the participle, without the preposition after it, and in some instances it is not avoided without difficulty.

REMARK 2.

Participles often become mere adjectives, denoting a quality and as such admit of comparison; thus,

Pos.	Com.	Super.
<i>A learned</i>	<i>---more learned---</i>	<i>most learned man.</i>
<i>a loving</i>	<i>---more loving---</i>	<i>most loving father.</i>
<i>a feeling</i>	<i>---more feeling---</i>	<i>most feeling heart.</i>

REMA

R E M A R K 3.

A participle, with an adverb, may be placed independently on the sentence; as, "this, *generally speaking*, is a good rule."

Note. Instead of the participle in *ed* some writers, particularly the Poets, have used an adjective derived of a verb; as, *devote*, *annihilate*, *exhaust*; for *d devoted*, *annihilated*, *exhausted*. But these are become obsolete.

R E M A R K 4.

The participles in *ing* often have the nature both of *nouns* and *verbs*. They are preceded by an article, a noun, or pronoun possessive, and yet govern the objective case. These may be called *participial nouns*. They are much used in the language, and their place cannot always be well supplied by a different construction.

E X A M P L E S.

"I heard of *his seeing him*." "We seldom hear of a *man's despising* wealth; or of a *woman's hating* flattery."

Sometimes two participles have the nature of a noun; as, "I heard of *his being noticed*." "His *being praised* excited envy."

Some writers omit the sign of the possessive; "we seldom hear of a *man despising* wealth." But this seems not so correct; for the object of the verb is not so much the *man*, as his *contempt* of wealth. Besides the object of the verb, the thing heard, is an act *passed*, and consequently a noun; rather than an act *performing*, which would make *despising* a proper participle. In this phrase, "a *man despising* wealth; *despising* is a proper participle. In this, a *man's despising* wealth, it is a noun, still governing *wealth*. The latter is the *participial noun*, and the most correct phrase.

R E M A R K 5.

Some participles in *ing* have a passive signification. "The book is now *printing*." "Such articles are now *selling* at venture."

R U L E XV.

A nominative case, joined with a participle, often stands independent on the sentence. This is called, the case absolute.

E X A M P L E S.

The sun being risen, it will be warm. *They all consenting*, the vote was passed. "Jesus conveyed himself away, *a multitude being in that place*."

EXPLANATION.

E X P L A N A T I O N.

The words in *Italics* are not connected with the other part of the sentence, either by agreement or government; they are therefore in the case absolute, which, in English, is always the nominative.

F A L S E C O N S T R U C T I O N.

Him 1 being sick, the physician was called.

Him 2 being crazy, it was necessary to confine him.

Her 3 being dressed, she went to the assembly.

Them 4 being convened, they began business.

Us 5 knocking, the door was opened

Note. This form of expression is a mere ellipsis; for *the sun being risen*, is only a contraction of *Then* or *after the sun was risen*.

R U L E XVI.

An adverb must always stand near the word which it is designed to affect or modify.

1. It is placed before an adjective: as

<i>Adv.</i>	<i>Adj.</i>
Very	wife.
extremely	cold.
rigidly	just.

2. It is usually placed after a verb; as,

<i>Verbs.</i>	<i>Adv.</i>
To write	correctly.
to sing	sweetly.
to behave	politely.

3. It is placed between an auxiliary and a verb or participle; as,

<i>Aux.</i>	<i>Adv</i>	<i>Verbs or Part.</i>
She was	elegantly	dressed.
she was	greatly	admired.
I have	often	seen
he has been	much	celebrated.
we shall be	highly	pleased.
they will	soon	observe.

REMARK

REMARK I.

We use many adverbs before a single verb; as, "I commonly eat at six o'clock;" and the adverb *never* is usually placed before both verbs and auxiliaries; as, "I *never* will be seen there." But this seems not so elegant; as, "I will *never* be-seen there."

REMARK 2.

Two negatives destroy each other and amount to an affirmative; thus,

I do <i>not</i> know <i>nothing</i>	{	Are	{	I do know something
(about it.		the		(about it.
I did <i>not</i> hear <i>nothing</i> .		same		I did hear something.
I did <i>not</i> hear <i>not</i> one		in		I did hear one word.
(word.		sense		he may get some.
he may <i>not</i> get <i>none</i> .		as,		you can see some.
you <i>cannot</i> see <i>none</i> .				

REMARK 3.

No stands alone in an answer; as, Will you go? *No*. But if any other word is used, the negation is expressed by *not*; as, will they go? They will *not*:

No is improperly used for *not*; as, "I will go, whether he will or *no*." *Will go* is understood in the last member of the sentence, and by supplying it, we may observe the impropriety; as, "I will go, whether he will or will *no go*." It ought to be *not*.

No is used as an adjective before nouns: as, *no man, no house*.

R U L E XVII.

After the conjunctions, *if, though, unless, except, whether*, the auxiliary sign is sometimes omitted in the future time.

E X A M P L E S.

"Though he slay me, yet will I trust in him."

Job. xiii. 15.

"Unless he wash his flesh, he shall not eat of the holy things."

Lev. xxii. 6.

That is "though he shall slay me" &c. "unless he shall wash" &c.*

E

REMARK

* I cannot admit that these expressions belong to the present tense of the subjunctive mode. The ideas are clearly future, and the

REMARK I.

The conjunction may be elegantly omitted and the nominative be placed after the auxiliary ; as, " had I been there " instead of " if I had been there. " " Were I the person, " instead of " I were the person. "

REMARK 2.

Some conjunctions have correspondent conjunctions, which ought to follow, in the subsequent part of the sentence.

EXAMPLES.

Although our enemies were powerful, *yet* we defeated them.

Whether it was John, *or* Thomas.

Either the one *or* the other.

Neither the one *nor* the other.

As with the people, *so* with the priest.

Their troops were not *so* brave *as* ours.

APPENDIX.

The English, in order to express precise periods of time or other circumstances, combine the auxiliaries with the principal verb, or with the participles, or with each other in a great variety of ways. But this is not all—The auxiliaries and even the principal verbs, vary their tenses. The present tense of *will* and *shall* are used for the future ; *could*, *might* and *would* are used in the present and past ; *should*, is used in all the tenses ; and even the past tense of principal verbs, is used, in the subjunctive mode, as one form of the present. These circumstances render it necessary, that the various combinations of verbs, auxiliaries and participles should be particularly explained.

the verbs are in the future in the original. In most instances where authors have used, " if I be, " " if he be, " " If I have, " " if he say ; " &c. the phrases are resolvable into the future or the present form of the indicative, by supplying an auxiliary : " If he can or may be " " if he shall have, " " if he should say. " Most authors use the present and future of the subjunctive promiscuously ; sometimes *if he has* or *is*, and at other times, *if he have* or *be*. It appears to me the distinction is very easy. The first belong to the present, and the last to the future

For this reason, I will set down the combinations under each mode and tense, and number them for the convenience of the learner. A boy needs not to puzzle himself with committing them to memory; it will be sufficient to read them frequently and in parsing, turn to them, as occasion may require.

The Latin phrase corresponding to each form is given in notes, with a view to assist foreigners in acquiring the true signification and force of our verbs. I will not aver that I have, in all instances, given the full force of the English phrases; perhaps it is not possible; or if possible, I may have overlooked the proper Latin expressions. But the translations here annexed may perhaps be as near the sense, as the idioms of the two languages will admit. It will readily be observed that, in the Latin, more care has been taken to express the true sense of the English, than to render the Latin phrases, *Roman*.

The word *form*, is used instead of *combination*, merely because it is shorter.

GENERAL RULE.

The auxiliary, *have*, is used before participles in *d*, *t* and *e*. *Be* is used before all participles. The other helping words are used before the radical form of the verbs.

EXAMPLE.

Radical Form.

Past Time.

Participles.

Write.

wrote.

writing—written.

I may

I do

I can

I must

I might

I could

I shall

I will

I should

I would

I am writing.
It was written.
He was taught.
write. She was loved.
I have written.
I have moved.
He has taught.

The past time *wrote*, cannot be preceded by a helping word, in any possible case.

When

When an auxiliary precedes a verb, the auxiliary only is varied ; as, " I may go, thou *mayest* go."

When two or more auxiliary words are used, the first only is varied ; as, " I *would* have gone, thou *wouldst* have gone."

What is the radical form of a verb ?

It is that form of the verb to which the particle *to* may be prefixed.

INFINITIVE MODE.

First Form.

No. 1

To write or to love.

Explanation. This radical form of the verb expresses action or being in general, without limitation of person or number.

Second Form.

No. 2

To be writing or loving.

This form represents an action as now passing, but without reference to person or number.

Third Form.

No. 3

To have written or loved.

This form represents an action past, without reference to person or number.

Fourth Form.

No. 4

To have been writing or loving.

This form speaks of an action as just now past, or as passing while some other action was performing. It has no reference to person or number.

Note. The English have two forms of speaking, to denote the beginning of action ; as, " I am about to write : " " I am going to write." These are, the verb *to be* with the adverb *about* or participle *going*, placed before the radical form of the principal verb.

INDICATIVE

Latin.] No. 1. Scribere. No. 2. In scribendo versari. No. 3. Scripsisti. No. 4. In scribendo versatum fuisse.

INDICATIVE MODE. PRESENT TIME.

First Form.

No. 5.

Singular.

Plural.

- | | | |
|---------------------------|-------------|----------|
| 1 I write | 1 We | } write. |
| 2 Thou writest | 2 Ye or you | |
| 3 He, she, or it writeth* | 3 They | |
- (or writes.)

This form of the verb declares or shews an action. It speaks of a present fact; as, *it rains*; or of the existence of a thing in general, without reference to a particular time; *a man writes a good hand*.

Second Form.

No. 6.

- | | | |
|----------|-----------|----------------|
| I am | We | } are writing. |
| Thou art | Ye or you | |
| He is | They | |

This form marks precisely the time of action: It denotes that an action is *now* performing.

Third Form.

No. 7.

- | | | |
|-----------------|-----------|-------------|
| I do | We | } do write. |
| Thou dost | Ye or you | |
| He does or doth | They | |

This form speaks of an action with certainty or emphasis.

Fourth Form.

No. 8.

- | | | |
|-------------|-----------|--------------|
| I may | We | } may write. |
| Thou mayest | Ye or you | |
| He may | They | |

This form expresses *liberty* or *possibility*. In the latter sense, it often, perhaps generally, refers to a future action: "I may go to-morrow, but it is uncertain."

E 2

Fifth

No. 5. Scribo. No. 6. In scribendo verſor. No. 7. Ego eundem ſcribo. No. 8. Licet mihi ſcribere *vel* licet mihi in ſcribendo verſari; *vel* eſt poſſibile me ſcripturum.

* This ending of verbs in *eth* is uſed only in the ſolemn ſtyle, or in addreſſes to the Deity. The familiar ſtyle requires the other ending; *be writes*.

I can	} write or be writing.	We	} can write.
Thou canst		Ye or you	
He can		They	

This denotes the *power* of doing an action. It often refers to a future power; as, "I can go to-morrow, or next week."

Sixth Form.

No. 10.

I must	} write or be writing.	We	} must write.
Thou must		Ye or you	
He must		They	

This denotes some kind of necessity, either natural or moral. It is used also to express an indispensable duty.

Note. *Would* is often used in the present tense indicative; as "I would not choose to drink." This is an *absolute declaration*; and it would be more strictly grammatical to say, "I do not choose to drink." The former may however be more modest and delicate; as it seems to imply a degree of concession to the will of another. *Should* is also used in this tense particularly in the second and third persons, expressing *obligation*. "You *should* visit your neighbor who is sick," is a declaration of duty. "Your son *should* begin to read French at ten years of age," is an unconditional assertion. *Should*, in these forms of speech, answers to *ought*, and properly belongs to the Indicative Mode. An emphasis on *should* in the first person gives it the force of *duty*.

Seventh Form.

No. 11.

I should	} write or be writing.	We	} should write.
Thou shouldst		Ye or you	
He should		They	

I would write (*pp*) } All these are sometimes used as declaratory phrases, tho' followed by a condition. See the forms at large. No. 29. 21. 25.

I might write (*qq*) }

I could write (*rr*) }

PAST

No. 9. *Scribere possum vel in scribendo versari possum.*
 No. 10. *Neceffe est me scribere, vel neceffe est me in scribendo versari.* No. 11. *Scribere debeo.*

Scribere vellem	} sometimes used.
Scribere mihi liceret	
Scribere possem	

P A S T T I M E.

First Form.

No. 12.

I wrote or loved We
Thou wrotest or lovedst. Ye or you } wrote or lov'd.
He wrote or loved They

This speaks of an action that is past, and it refers to any period of time either near or distant. We use this form when we specify the particular time; as the day, month, or year, when an action was done; as, "I wrote a letter last June." But it is not correct to say, "I have written a letter last June.*"

Second Form.

No. 13.

I was We
Thou wast } writing. Ye or you } were writing.
He was They

This tells the time of action, and commonly speaks of an action which was taking place, during some other transaction.

Third Form.

No. 14.

I did We
Thou didst } write. Ye or you } did write.
He did They

This form refers to the same time as the 12th, *I wrote*; but *did* is added to express certainty or emphasis. See the explanation of the several uses of *do* in page 19.

Fourth Form.

No. 15.

I have We
Thou hast } written Ye or you } have written
He hath or has } or or loved.
They

This form represents an action past, and commonly, as yet past; but is very indefinite as to time.

Fifth

No. 12. Scripsi. No. 13. Scribebam *vel* in scribendo *verba*.
No. 14. Ego equidem scripsi. No. 15. Scripsi.

* Grammarians make this distinction between this and the 15th form. *I wrote*, they say, denotes an action *not complete* or *perfectly past*. *I have written*, an action, *perfectly past*. I beg to know of such writers, whether this sentence, "I wrote and sent a letter six months ago," the actions of *writing* and *sending* are not *perfectly past*.

I have	} been writing.	We	} have been
Thou hast		Ye or you	
He hath or has		They	

This denotes that an action is just done. It also denotes the continuance of time employed; as, "I have been writing while you were absent."

Sixth Form.

No. 17

I may	} have written	We	} may have
Thou mayest		Ye or you	
He may		They	

This expresses a *possibility* that an action has been done

Seventh Form.

No. 18

I may	} have been	We	} may have
Thou mayest		Ye or you	
He may		They	

This denotes a *possibility* that a person has just been doing something.

Eighth Form.

No. 19

I	} must have	We	} must have
Thou		Ye or you	
He		They	

This is used to express the *necessity* that existed of doing something; or when a speaker, judging from known facts or causes, is convinced that an event has taken place. *Must*, in this case, expresses a man's confidence.

Ninth Form.

No. 20

I	} must have been	We	} must have been
Thou		Ye or you	
He		They	

This denotes a similar necessity, or certainty in the mind, that a person has just been performing an action, or was doing it during some other transaction.

Tenth

No. 16. In scribendo versatus fui. No. 17. Forsitan scripserim, *vel* est possibile me scripsisse. No. 18. Forsitan in scribendo versatus fuerim. No. 19. Non aliter fieri potuit quin scriberem; *vel* certus sum me scripsisse. No. 20. Non aliter &c. quin inscribendo versarer; *vel* certus sum me in scribendo versatum fuisse.

I might
Thou
He mi
This d
princip
after o
this te
me rem

I might
Thou
He m
This d
g an ad

might
hou m
e might
This c
eting a

might
hou m
e might
This c
me pa
An en
phati
rce o
Latin

No. 2
er lice
ratum

I might	} write.	We	} might write.
Thou mightest		Ye or you	
He might		They	

This denotes *liberty* or *possibility* in time past. (This form principally used in negative and interrogative sentences, after other verbs. The affirmative form of declaration in this tense is commonly, "I might have written." The same remark will apply to *could*, *would* and *should*.)

Eleventh Form.

No. 22.

I might	} be writing.	We	} might be writing.
Thou mightest		Ye or you	
He might		They	

This denotes, there was a *possibility* that a person was doing an action during some other transaction.

Twelfth Form.

No. 23.

I might	} have written or loved.	We	} might have written or loved.
Thou mightest		Ye or you	
He might		They	

This expresses the *liberty* or *possibility* of doing and completing an action in some past period.

Thirteenth Form.

No. 24.

I might	} have been writing.	We	} might have been writing.
Thou mightest		Ye or you	
He might		They	

This expresses *liberty* or *possibility* of doing an action at some past period, when some thing else was taking place.

An emphasis on *might* affects its meaning. When unemphatical, it implies *possibility*; an emphasis gives it the force of *liberty* or *right*. The first sense may be expressed in Latin by *est* or *fuit possibile* or by *forsitan*.

Fourteenth

No. 21. Ut scriberem licebat. No. 22. Ut in scribendo verterem licebat. No. 23. Scripssisse licuit. No. 24. In scribendo confutatum fuisse licuit.

Fourteenth Form.

No. 2

I could
Thou couldst } write. We
He could } Ye or you } could write.
They

This declares there was a *power* of doing an action.

Fifteenth Form.

No. 2

I could
Thou couldst } be writing. We
He could } Ye or you } could be writing.
They

This declares there was a *power* of doing something, during some other transaction.

Sixteenth Form.

No. 2

I could
Thou couldst } have written We
He could } or loved. Ye or you } could have written or loved.
They

This declares that a power existed, of completing an action at some past period of time.

Seventeenth Form.

No. 2

I could
Thou couldst } have been We
He could } writing. Ye or you } could have been writing.
They

This denotes a power of doing and continuing an action in some past time and during another transaction.

Eighteenth Form.

No. 2

I would
Thou wouldst } write. We
He would } Ye or you } would write.
They

This declares that there was an inclination or an intention to do something. An emphasis on *would* expresses more fixed determination. In the first person, it sometimes expresses a promise.

Nineteenth

No. 2

No 25. Scribere potui. No. 26. In scribendo versari potui. No. 27. Scripsisse potui. No. 28. In scribendo versatus fuisse potui. No. 29. Scribere volebam.

Nineteenth Form.

No. 30.

would } We
thou wouldst } be writing. Ye or you } would be writ-
he would } They } ing.

Explained as the foregoing, except that it speaks of a continued action.

Twentieth Form.

No. 31.

would have written } These speak of a past inclination
We would have written } or promise to do and complete
(or loved. } an action. An emphasis on
would gives it the force of fixed determination.

Thou wouldst } have written { These express the in-
he would } or } tention of a person, some
Ye or you would } loved. { time ago. They suppose
they would } { the speaker to be ac-
quainted with the inten-
tion of the second or
third person.

Twenty-first Form.

No. 32.

would } have been { These speak of past intention
We would } writing. { &c. to be doing an action, dur-
ing another transaction.

Thou wouldst } have been { In these expressions, the
he would } writing. { speaker tells the intention
Ye or you would } of another person to be do-
they would } ing, &c. as above.

Twenty-

No. 30. In scribendo versari volebam.

No. 31. Scripsisse volui.

Scripsisse voluimus.

Scripsisses.

Scripsisset.

Scripsissetis.

Scripsissent.

No. 32. In scribendo versatum fuisse volui.

In scribendo versatos voluimus.

In scribendo versatus fuisses.

—versatus fuisset.

I should have written.
We should have written
 (or loved.)

Should denotes event ; but emphasis gives it the force of duty. In the first sense, it is commonly followed by a condition ; “ I should have written if I had had paper :” But in the last it is a declaration that it was a duty to finish an action.

Thou shouldst
 He should
 Ye or you should
 They should

} have written
 or
 loved.

Should here implies obligation. With emphasis, it expresses authority and is used only to inferiors ; and commonly with a condition annexed ; “ If I had been your master, you should have written.”

Twenty-third Form.

No. 34

I should } have been
 We should } writing.

} *Should* may be explained as before ; but this form refers to a continued action, during another transaction.

Thou shouldst
 He should
 Ye or you should
 They should

} have been
 writing.

} *Should* signifies duty or determination, as before ; but this form speaks of a continued action.

Twenty

No.

In scribendo versati fuissetis.

versati fuissent.

No. 33. Scripsistem
 Scripsistemus

} with emphasis *should* has the sense of oportuit.

te
 illum
 vos
 illos

} Scripsisse oportuit.

No. 35

Twenty-fourth Form.

No. 35.

I had } written or
Thou hadst } loved.
He had }
We
Ye or you } had written.
They }

This represents an action as past before some point of time mentioned; as, "I had written my letter before I received yours."

Twenty-fifth Form.

No. 36.

I had } been writing.
Thou hadst }
He had }
We
Ye or you } had been writing.
They }

This denotes that an action was just finished, when something else took place.

FUTURE TIME.

First Form.

No. 37.

will write } These express a promise to do an action.
We will write. } [Will and shall are in themselves, present
time; but joined to a verb, they form the
future.]

Thou wilt } These foretell an event. The
I will } speaker is supposed to be acquainted
Ye or you will } with the intention of the other
They will } person, and to found his declaration
on that knowledge.

F

Second

No. 34. In scribendo versatus fuisssem.

versati fuissimus.

In scribendo { te versatum
illum versatum } fuisse oportuit.
vos versatos
illos versatos }

No. 35. Scripseram. No. 36. In scribendo versatus fueram.

No. 37. Me scripturum polliceor.

Nos scripturos pollicemur.

Scribes

Scribet

Scribetis

Scribent.

I shall write. } These foretel an action or event.
 We shall write }

Thou shalt }
 He shall } write. { These, without emphasis, promise that the third person will do an action. *Shall* used in the second person is always a command. In both persons, they imply authority in the speaker*.

I will } be writing. { These promise, that an action shall be performing, while something else is taking place.
 We will }

Thou wilt }
 He will } be writing.—These foretell the same.
 Ye or you will }
 They will }

Fourth Form.

No. 39.

I shall } be writing.—Foretell as in the last form.
 We shall }

Thou shalt }
 He shall } be writing.—Command &c. as above.
 Ye or you shall }
 They shall }

Fifth

No. 38. Scribam

Scribemus

Fac ut scribas

ut scribat

ut scribatis

ut scribant

vel volo

te scribere.

* *Will*, in a polite or modest manner, has the force of command, when directed to an inferior. "The colonel *will* order his regiment to march at five o'clock;" is a very common and very modest way of delivering commands to subordinate officers.

No. 39. In scribendo versari polliceor.

versari pollicemur.

In scribendo { versatus eris
 { versatus erit
 { versati eritis
 { versati erunt.

No. 40

Fifth Form.

No. 41.

I will } have written { These promise, that, at some fu-
We will } or loved. { ture period, an action shall be fi-
[Not much used.]

Thou wilt }
He will } have written { These foretell the same.
Ye or you will } or loved.
They will }

Sixth Form.

No. 42.

I shall } have written { Foretell, as above.
We shall } or loved.

Thou shalt }
He shall } have written { Command &c. as above.
Ye or you shall } or loved. { [Not much used.]
They shall }

Seventh Form.

No. 43.

I will } have been { Promise, that, at some specified time,
We will } writing. { an action will have been continued
[and finished. [Not much used.]
Thou

No. 40. In scribendo versatus ero.
versati erimus.

Fac ut in scribendo { verseris
versetur
versemini
versentur.

No. 41. Ut scripsero polliceor
Ut scripserimus pollicemur
Scripseris
Scripserit
Scripseritis
Scripserint.

No. 42. Scripsero
Scripserimus
Ut scripseris volo
Ut scripserit &c. *vel*
Fac ut scripserit, &c.

No. 43.

Thou wilt	}	have been writing.	{	Foretell, as before.
He will				
Ye or you will				
They will				

Eighth Form.

No. 44

I shall	}	have been writing.	{	Foretell, as above.
We shall				
Thou shalt	}	have been writing.	{	Command, as above. [Not much used.]
He shall				
Ye or you shall				
They shall				

How do the English express a command?

Besides the use of *shall*, which may express a command the radical form of the verb is used for the same purpose as, *go, come, write*. This is always addressed to a person and *thou, ye or you*, is supposed to be understood; *go thou some ye*.

What other sense is annexed to this form?

This mode of speaking is used to pray and exhort; as "Grant thy blessing." "Let thou thy servant depart in peace." In this sense, and sometimes in giving commands *do* is employed; as, "Do you prepare a dinner at two o'clock."

IMPERATIVE

No. 43. Polliceor ut in scribendo versatus fuero.
Pollicumor ut in scribendo versati fuerimus
In scribendo versatus fueris
versatus fuerit
versati fueritis
versati fuerint.

No. 44. In scribendo versatus fuero
versati fuerimus
Volo ut inscribendo versatus fueris.
versatus fuerit
versati fueritis
versati fuerint.

* It
in the in
let us w
for let b
We do
write is
thou me
a third
command
cond to
number,
mand; a
to the fe

IMPERATIVE MODE.

Write thou, or Write ye, or
Do thou write. Do ye or you write.
or thus, omitting the pronouns,
Write or do write*.

A wish or prayer is also expressed by several of the auxiliary signs, with the pronoun following; and this either with or without the interjection Oh.

May he be restored to health! or

O! *May he* be restored!

Would he but spare my life!

O! *Might I* behold my dear son!

Could he be restored to my longing eyes!

May and *might* here preserve their usual distinction.

May supposes uncertainty, and therefore expresses a prayer.

Might supposes a thing which cannot probably happen, and therefore expresses a fruitless wish.

These expressions correspond, in some measure, with the Greek optative.

How do the English express condition and uncertainty?

By prefixing some *adverb* or *conjunction* to the verb. Verbs subjoined to other verbs in construction, or to adverbs and conjunctions implying doubt and condition, are said to be in the *Subjunctive Mood*.

F 2

How

* It is surprizing, that Grammarians have made three persons in the imperative. These expressions, *let me write*, *let him write*, *let us write*, and *let them write*, appear to be the second person; for *let* has the sense of *permit* or *suffer*; *permit me to write* &c. We do not address *commands* or *exhortations* to ourselves; *let me write* is not an address to myself, but to a second person, *let thou me*; that is, *permit me*. Nor do we address commands to a third person, except by means of a second. *Let him go*, is a command to a second person or an order conveyed through a second to a third person. *Let us go*, is either an *exhortation* to a number, among whom the speaker includes himself; or a command; as, *permit us to go*. In all these cases, the address is made to the second person.

How is this Mode formed?

By combinations of words, similar to those in the indicative.*

Note. The same form of words which constitutes one tense in the indicative, constitutes sometimes a different tense in the subjunctive and has a very different meaning. This renders a particular explanation necessary. But to save the trouble of exhibiting the whole form of words in this mode, the numbers placed against the first person, will refer the learner to the number in the indicative mode, where he will find the form at large. For example, No. 12, against *I wrote*, shows that this word has the same variations, as the twelfth number of the indicative.

Note. The definite forms are not particularly explained in this mode. They have been so fully illustrated under the indicative, that it is only necessary to mention that "If I can write" and "If I can be writing," are no otherwise different than this; the latter marks the time more precisely or a continued action during some other transaction.

SUBJUNCTIVE MODE.

PRESENT TIME.

Preceded by *if*, *though*, *whether*, *except*, *unless*.

- | | | |
|----------------------|-------------|---|
| If &c. I write | No. 5. ind. | { This denotes uncertainty in the speaker's mind, whether an action exists or not. |
| If &c. I do write | No. 7. | |
| If &c. I am writing. | No. 6. | { Uncertainty whether an action is now performing or not. |
| If &c. I wrote. | No. 12. | { This denotes a present certainty that an action does not exist "If I wrote as well as you do," implies that I do not write so well. |

If &c.

* It has been the practice of some writers to omit the inflections of the regular verbs in the present time of the subjunctive. *If I write, if thou write, if he write.* But this form is generally an elliptical future; "if he *should* or *shall* write." This appears to be the genius of the language, and most modern writers use the proper form for the present; "if thou writest, if he writes."

- &c. I did write. No. 14.—This implies the same.
- &c. I were writing. No. 45.* { This denotes that the ac-
(mm) { tion is not now performing.
- &c. I may write } No. 8. { Uncertainty whether there is
or be writing. } { liberty or not.
- &c. I might write } No. 21. { Certainty that I may not
or be writing. } { write.
- &c. I can write } No. 9. { Uncertainty as to power of do-
or be writing. } { ing.
- &c. I could write } No. 25. { Certainty that there is not
or be writing. } { power.
- &c. I must write } No. 10. { Uncertainty whether there
or be writing. } { is a necessity or not †.
- &c. I would write } No. 29. { This supposes I have not an
or be writing. } { inclination.
- Note. The auxiliary sign is sometimes omitted in the foregoing forms.

P A S T T I M E .

- &c. I wrote } No. 12 { This implies uncertainty as to a
or was writing. } and 13. { past action.
- &c. I did write. No. 14.—The same.
- &c. I have written } No. 15 { This denotes uncertainty
or have been writing. } and 16. { as to an action past.
- &c. I had written } No. 35 { This implies certainty that
or had been writing. } and 36. { an action has not been done*.
- If &c.

* This form is peculiar to the subjunctive. I therefore number it 45: see the subjunctive of *be* (mm.)

† There is no form of *must* for expressing certainty. Instead of *must* we say, “if I were obliged” or “were not obliged.”

* This is sometimes used to convey an idea of uncertainty, and then the correspondent tense for certainty is, “If I had have written.” For example; “If he had written his letter before he received yours;” implies uncertainty in the speaker’s mind. But if the speaker knows that he had not written his letter at that time, he would say, “If he had have written his letter, before he received yours.” This tense is not used by good writers, nor is it noticed by grammarians. But it is frequently used

If &c. I might write } No. 21 { Uncertainty as to liberty,
or be writing. } and 22. { possibility of a past action.

If &c. I might have written } No. 23 { Certainty that there
or have been writing } and 24. { was not liberty of
possibility.

If &c. I could write } No. 25 { Uncertainty as to power of
or could be writing. } and 26. { doing.

If &c. I could have written } No. 27 { Certainty that there
or have been writing. } and 28. { was not power.

If &c. I must have written } No. 19 { Uncertainty, or rather
or been writing. } and 20. { a concession that
there was a necessity
of doing an action.

If &c. I would write } No. 29 { Uncertainty as to incli-
or be writing. } and 30. { nation. [Seldom used
except after another verb
as, "he said that he
would write;" where it
declares a former promise
or intention.]

If &c. I would have written } No. 31 { Certainty as to in-
or have been writing. } and 32. { tention past. It im-
plies that I would
not write.

If &c. I should have written } No. 33 { On condition an ac-
or have been writing. } and 34. { tion had taken place.

FUTURE TIME.

If &c. I will	} write or be writing.	We	} will write or be writing.
Thou wilt		Ye or you	
He will		They	

On condition there shall be an inclination which shall prompt a person to act.

used by people in conversation, who contract *have* into a ; *have*
a written ; it is analogous to the distinction in the other forms

If &c. I shall	} write or be writing.	We	} shall write or be writing.
Thou shalt		Ye or you	
He shall		They	

On condition that an action shall be done*.

&c. I should write or be writing. No. 11.

On condition an action shall be done. It conveys nearly the same idea as, *if I shall*, and is commonly used instead of it. If any distinction can be observed, it is this; that *shall* refers to a future event that is expected; and *should* is used when an event is not much expected, but spoken of in a way of supposition.

&c. I shall have written	} No. 42 and 44.	{ On condition that at a future period an ac- tion shall be finished.
or have been writing		
or should, &c.		

Note. The auxiliary is often omitted in this tense; thus,

If &c. I write	We write	No. 46.
Thou write	Ye or you write	
He write.	They write	

Participles	{	writing	loving
		written	loved
		having written.	having loved.

Note. *Do* and *have* are often principal verbs; but it is unnecessary to exhibit them at large; as by means of their participles *done* and *had* added to the auxiliaries, we have all their forms.

Note. The subjunctive mode may, in most instances, be resolved into the indicative. It is certain that the words, called conjunctions, which are said to govern the subjunctive mode, are the imperatives of old Saxon verbs. See the article, Abbreviations.

Thus, "If ye love me, ye will keep my commandments," is resolvable into the indicative and imperative. "Ye love me, give or grant that, ye will keep my commandments. "Though he slay me, yet will I trust in him," is simply this, "Grant, allow that he shall slay me, still I will trust in him." "Unless he wash his flesh" &c. is literally this, "He shall wash his flesh, dismiss

* It must be remarked that *shall* and *will*, *should* and *would*, in the subjunctive mode, drop the distinction of meanings in the different persons; except in some cases when an emphasis may reserve it.

dismis that condition, he shall not eat of the holy things. Indeed we to this day preserve this Saxon mode of speaking in innumerable instances. We use *suppose* and *on condition* instead of *if* and *though*. "*Suppose* he slay me, yet &c." would be good English.

This theory of the verbs, which is well established, overthrow the rule of Grammarians with respect to the subjunctive. The verb *were* in the present time, is the only verb, whose variations are not found in the indicative. I have however preserved the subjunctive; as the combinations of verbs, which follow the Saxon abbreviations, have particular uses which cannot well be explained under the indicative.

INTERROGATIVE SENTENCES.

How do the English ask Questions?

By placing the nominative case after the verb, or first auxiliary. When an affirmation of a fact is expected for an answer, the sign *do* is generally employed in the question.

Examples in the Present Time.

Do I write?	Do we write?
Dost thou write?	Do ye or you write?
Does or doth he write?	Do they write?

Past Time.

Did I write?	Did we write?
Didst thou write?	Did ye or you write?
Did he write?	Did they write?

And so in all forms of the verbs; *am I writing?* *I writing?* *have I been writing?* *shall I write?*

How is the Answer expressed?

Generally by the auxiliary alone. Thus:

Do I write?	I do.
Does he write?	He does.
Did they write?	They did.
Shall he write?	He shall.

Or by the affirmation, *yes*; and negation, *no*.

The poets ask questions without an auxiliary.

"Redeem we time?" *Young.*

NEGATIVE

NEGATIVE SENTENCES.

How do the English deny?

By placing the adverb of negation after the verb or first auxiliary.

Examples.

I write *not*, or I do *not* write.

Thou writest *not*, or thou dost *not* write.

He has *not* written. He will *not* write, &c.

NEGATIVE INTERROGATIVE SENTENCES.

When do the English ask Questions in the negative?

When the speaker is supposed to be acquainted with the fact enquired for or to suspect it; and to ask for a concession or assurance of the fact. It seems, in an argument, to be a modest way of asserting a fact. But when the enquirer is supposed to be unacquainted with the fact, he might not to ask the question in the negative form. Thus: *Does it rain?* asks for information.

Does it not rain? implies that the speaker supposes it to rain.

"Do you believe the existence of a supreme being?" would be a very improper question to ask of a known Christian.

"Do you not believe the existence of a supreme being?" may be asked of any person with propriety; especially in argument.

Where is the negation to be placed?

After the nominative case; thus:

Do I *not* write? has he *not* written?

Does he *not* write? should he *not* be writing?

In the vulgar style, the negation is placed before the nominative, and contracted thus. *Did'nt I write? do'nt he write? can't he write?* But this should not be imitated.

The answer to a negative interrogative sentence, if the fact is conceded, is expressed by the affirmative *yes*, or a correspondent verb. If the speaker intends to deny the fact, he answers by the negative, *no*; or a correspondent verb. It is said by some men of erudition, that the negative form of questioning is not philosophically necessary; but this is not material

material; as, in our language, it certainly has a distinct and important meaning.

In teaching the English verbs, especially to foreigners, the learner should be directed to draw out on paper, the forms of several verbs at large; not only in the affirmative form, but in the negative and interrogative, and in the combined form of both. This should be particularly attended to in the irregular verbs. Every learner should write out a number of irregular verbs at large, with a view to understand the proper combination of the auxiliary signs, with the radical verb and its participle.

The DEFECTIVE VERB *ought* is thus varied, in the present and past time.

I ought	We ought
Thou oughtest	Ye or you ought
He ought.	They ought.
<i>Ought</i> has no participle.	

Let is thus varied in the present time.

I let	We let
Thou lettest	Ye or you let
He letteth or lets.	They let.

It has no other variation; but it has all tenses and participles.

A N E X E R C I S E.

The following examples will teach children to distinguish the parts of speech, and enable them to understand the connection by agreement and government, according to the foregoing rules.*

EXAMPLE

* This is called parsing. In this children may be much assisted by a Pocket Dictionary, which distinguishes the parts of speech. This method of parsing the English Language, which has been hitherto very little practised, is the only way to obtain a thorough knowledge of it; and without an acquaintance with the parts of speech, their variations and connection, according to the principles of the language and construction of sentences, no person can have the least claim to the title of Grammarian.

E X A M P L E.

"A woman who has merit, improved by a virtuous and refined education, retains, in her decline, an influence over the men, more flattering than even that of beauty. She is the delight of her friends, as formerly of her admirers."

"Admirable would be the effects of such refined education, contributing no less to public good than to private happiness. A man, who at present must degrade himself into a fop or a coxcomb, in order to please the women, would soon discover, that their favor is not to be gained, but by exerting every manly talent in public and private life, and the two sexes, instead of corrupting each other, would be rivals in the race of virtue. Mutual esteem would be to each a school of urbanity; and mutual desire of pleasing would give smoothness to their behavior, delicacy to their sentiments and tenderness to their passions."

Home's Hist. Man. Sketch 6.

The foregoing paragraph may be thus parsed.

- A The indefinite article.
- woman A noun, in the singular number, nominative case to the verb *retains*.
- who A relative pronoun, referring to woman, its antecedent, nom. case to the verb *has*. Rule 6.
- has A transitive verb, in the indicative mode, present time, third person singular, agreeing with its nominative, *who*. Rule 6.
- merit A noun, in the singular number, objective case after *has*. Rule 9.
- improved A participle, from the verb *improve*, in the nature of an adjective, agreeing with *merit*. Rule 4.
- by A preposition.
- Indefinite article.
- virtuous An adjective, agreeing with *education*, Rule 4.
- and A conjunction, connecting *virtuous* and *refined*. Rule 12.
- refined A participle, in the nature of an adjective, agreeing with *education*. Rule 4.

G

education

material; as, in our language, it certainly has a distinct and important meaning.

In teaching the English verbs, especially to foreigners, the learner should be directed to draw out on paper, the forms of several verbs at large; not only in the affirmative form, but in the negative and interrogative, and in the combined form of both. This should be particularly attended to in the irregular verbs. Every learner should write out a number of irregular verbs at large, with a view to understand the proper combination of the auxiliary signs, with the radical verb and its participle.

The DEFECTIVE VERB *ought* is thus varied, in the present and past time.

I ought	We ought
Thou oughtest	Ye or you ought
He ought.	They ought.
<i>Ought</i> has no participle.	

Let is thus varied in the present time.

I let	We let
Thou lettest	Ye or you let
He letteth or lets.	They let.

It has no other variation; but it has all tenses and participles.

A N E X E R C I S E.

The following examples will teach children to distinguish the parts of speech, and enable them to understand the connection by agreement and government, according to the foregoing rules.*

EXAMPLE

* This is called parsing. In this children may be much assisted by a Pocket Dictionary, which distinguishes the parts of speech. This method of parsing the English Language, which has been hitherto very little practised, is the only way to obtain a thorough knowledge of it; and without an acquaintance with the parts of speech, their variations and connection, according to the principles of the language and construction of sentences, no person can have the least claim to the title of Grammarian.

EXAMPLE.

"A woman who has merit, improved by a virtuous and refined education, retains, in her decline, an influence over the men, more flattering than even that of beauty. She is the delight of her friends, as formerly of her admirers."

"Admirable would be the effects of such refined education, contributing no less to public good than to private happiness. A man, who at present must degrade himself into a fop or a coxcomb, in order to please the women, would soon discover, that their favor is not to be gained, but by exerting every manly talent in public and private life, and the two sexes, instead of corrupting each other, would be rivals in the race of virtue. Mutual esteem would be to each a school of urbanity; and mutual desire of pleasing would give smoothness to their behavior, delicacy to their sentiments and tenderness to their passions."

Home's Hist. Man. Sketch 6.

The foregoing paragraph may be thus parsed.

A	The indefinite article.
woman	A noun, in the singular number, nominative case to the verb <i>retains</i> .
who	A relative pronoun, referring to <i>woman</i> , its antecedent, nom. case to the verb <i>has</i> . Rule 6.
has	A transitive verb, in the indicative mode, present time, third person singular, agreeing with its nominative, <i>who</i> . Rule 6.
merit	A noun, in the singular number, objective case after <i>has</i> . Rule 9.
improved	A participle, from the verb <i>improve</i> , in the nature of an adjective, agreeing with <i>merit</i> . Rule 4.
by	A preposition.
	Indefinite article.
virtuous	An adjective, agreeing with <i>education</i> , Rule 4.
and	A conjunction, connecting <i>virtuous</i> and <i>refined</i> . Rule 12.
refined	A participle, in the nature of an adjective, agreeing with <i>education</i> . Rule 4.

<i>education,</i>	A noun singular, governed by the preposition <i>by</i> . Rule 11.
<i>retains,</i>	A verb trans. ind. pres. 1st form, 3d person singular, agreeing with its nominative <i>woman</i> . Rule 1.
<i>in</i>	A preposition.
<i>her</i>	A pronominal adjective, agreeing with <i>decline</i> . Rule 4.
<i>decline</i>	A noun, sing. governed by <i>in</i> . Rule 11.
<i>an</i>	Indefinite article, for <i>a</i> , because the following word begins with a vowel.
<i>influence</i>	A noun, sing. governed by <i>retains</i> . Rule 9.
<i>over</i>	A preposition.
<i>the</i>	The definite article.
<i>men</i>	A noun, plural, governed by <i>over</i> . Rule 11.
<i>more</i>	An adverb.
<i>flattering</i>	A participle, in the nat. of an adjective, derived from <i>flatter</i> , agreeing with <i>influence</i> . Rule 4.
<i>than</i>	A conjunction.
<i>even</i>	An adverb.
<i>that</i>	A relative pronoun in the room of <i>influence</i> .
<i>of</i>	A preposition.
<i>beauty :</i>	A noun, governed by <i>of</i> . Rule 11.
<i>She</i>	A pronoun, feminine gender, nom. to <i>is</i> .
<i>is</i>	An intransitive verb, ind. present tense, 3d person singular, agreeing with <i>She</i> . Rule 1.
<i>the</i>	Definite article.
<i>delight</i>	A noun, sing. nom. after <i>is</i> . Remark on Rule 6.
<i>of</i>	
<i>her</i>	A pronominal adj. agreeing with <i>friends</i> . Rule 4.
<i>friends</i>	A noun, plural, governed by <i>of</i> . Rule 11.
<i>as</i>	A conjunction.
<i>formerly</i>	An adverb, from <i>former</i> .
<i>of</i>	
<i>her</i>	
<i>admirers.</i>	A noun, plural, governed by <i>of</i> . Rule 11.
<i>Admirable</i>	An adjective, agreeing with <i>effects</i> , Rule 4. placed before <i>be</i> , Exception 4, to Rule 4.
<i>would be</i>	<i>Would</i> , an auxiliary, <i>be</i> , a verb intransitive indicative

indicative, present, 3d person plural, agreeing with *effects*. Rule 1.

A noun, plural, nominative to *would be*, by Remark 1, on Rule 1.

An adjective, referring to *education*. Rule 4.

As before.

As before.

A participle, agreeing with *education*. Rule 4.

An adverb.

An adverb.

A preposition.

An adjective, agreeing with *good*. Rule 4.

An adjective, used as a noun, Remark 5, Rule 4, governed by *to*. Rule 11.

A conjunction.

An adj. agreeing with *happiness*. Rule 4.

A noun, singular, governed by *to*. Rule 11.

A noun, sing. nominative to *would discover*.

A relative, nom. to *must degrade*. Rule 6.

An adverb, a contraction of *at the present time*.

A verb trans. ind. present, 6th form, 3d person sing. agreeing with *who*. Rule 1.

A pronoun, obj. case, gov. by *degrade*. Rule 9.

A preposition.

Indefinite article.

A noun, sing. governed by *into*. Rule 11.

A conjunction.

A noun, sing. connected with *fop* by *or*. Rule 12.

A noun, singular, governed by *in*. Rule 11.

A verb transitive, infinitive mode, 1st form following the noun *order*. Rule 13, 2.

- women* A noun, plu. gov by *please*. Rule 9.
- would discover* A verb trans. ind. pres. (*pp*) 3d person singular, agreeing with *man*. Rule 1.
- soon* An adverb.
- that* A conjunction.
- their* A pron. adj. agreeing with *favor*. Rule 4.
- favor* A noun sing. nominative to *is*.
- is* A verb intrans. ind. pres. 3d person sing. agreeing with *favor*. Rule 1.
- not* An adverb.
- to be* A verb intrans. inf. mode.
- gained* A participle, agreeing with *favor*.
- but* A conjunction.
- by* A preposition.
- exerting* A participle, governing *talent*. Rule 14.
- every* A distributive pronominal adj. agreeing with *talent*. Rule 4.
- manly* An adj. agreeing with *talent*.
- talent* A noun, sing. gov. by *exerting*, by Remark 2 on Rule 9.
- in*
- public* An adj. agr. with *life* understood. Rule 4.
- and*
- private* An adj. agr. with *life*.
- and*
- the*
- two* An adj. agr. with *sexes*. Rule 4.
- sexes* A noun, plu. nom. to *would be*.
- instead* An adverb.
- of*
- corrupting* A participle. Rule 14.
- each* A distrib. pron. adj. agr. with *other*. Rule 14.
- other* A pron. adj. standing for a noun, Remark 1 on Rule 4; gov. by *corrupting*. Remark 1 on Rule 9.
- would be* A verb intrans. ind. pres. 3d person plu. agreeing with *sexes*. Rule 1.
- rivals* A noun, plu. nom. after *be*. Rule 6, Remark 1.
- in*

A noun, singular, governed by *in*. Rule 11.

A noun, singular, governed by *of*. Rule 11.

An adjective, agreeing with *esteem*. Rule 4.

A noun, singular, nominative, to *be*.

As before, 3d person, singular, agreeing with *esteem*. Rule 1.

A distrib. pron. adj. standing for *sex* also. Rule 4, Remark 5, governed by *to*. Rule 11.

A noun, sing. nom. after *be*. Remark on Rule 6.

A noun, singular, governed by *of*. Rule 11.

An adjective, agreeing with *desire*. Rule 4.

A noun, singular, nominative, to *would give*.

A participle, governed by *of*. Rule 14.

Give is a trans. verb, ind. present No. 11, 3d person sing. agreeing with *desire*. Rule 1.

A noun, governed by *give*. Rule 9.

A pron. adj. agr. with *behavior*. Rule 4.

A noun, singular, governed by *to*. Rule 11.

A noun, sing. gov. by *give*, understood. Rule 9.

As before, agreeing with *sentiments*.

A noun, plural, governed by *to*. Rule 11.

A noun, singular, connected by *and* to *delicacy*, or governed by *give* understood. Rule 9.

As before, agreeing with *passions*.

A noun, plural, governed by *to*. Rule 11.

EXERCISES in making ENGLISH.

The pronouns are put in the nominative case. The radical form of verbs is given, and the figures or letters annexed, will direct the learner to the form in which they must be made.

First Lesson. Goldsmith's Essays.

Justice defined (*n*) that virtue which impel, 5 *we* * give 1 to every person what be (*m*) he due. In this extended sense of the word, it comprehend 5 the practice of every virtue which reason prescribe 5 or society expect 11.

Second Lesson.

A man who have (*b*) no resolution of his own often ask 37 first one friend's advice, then another's; still unsteady and always changing: But every change be (*m*) for the worse. Whatever employment he follow 5 with perseverance found (*ff*) fit for he.

Third Lesson.

Know 1 one profession only be (*m*) enough for one man know 1; and this whatever the professors tell 8 you to the contrary, be (*m*) soon learned. Be contented therefore with one good employment; for if you understand two at a time, people give 37 you business in neither.

Fourth Lesson.

A conjurer and a tailor once happen 12 converse 1 together. "Alas!" cry 5 the tailor, "what an unhappy poor creature be (*m*) I. If people ever take it into their heads live 1 without clothes, I be (*m*) undone. I have no other trade to have recourse to." Indeed, friend, I pity you sincerely, reply 5 the conjurer; but things be (*m*) not quite so bad with *I*; for if one trick fail 11. I have a hundred tricks more for *they*. However, if at any time you be (*m*) reduced to beggary, apply to *I*, and I relieve 37 you.

Fifth

* The words in Italics are bad English, and some of them are left without any direction, with a view to exercise the mind of the learner.

Fifth Lesson.

A famine overspread the land; the tailor make 12 a shift to live, because his customers not be (*r*) without clothes; but the poor conjurer, with all his hundred tricks, find 25 none that have (*e*) money throw 1 away. It be (*u*) in vain that he promise 12 eat 1 fire, or vomit 1 pins; no single creature relieve 29 *he*, till he be (*u*) at last obliged beg 1 from the very tailor whose calling he have (*e*) formerly despised.

Sixth Lesson.

Once upon a time a goose feed 12 its young by a pond side; and a goose, in such circumstances, be (*m*) always proud and punctilious. If any other animal, without the least design offend 1, happen 12 pass 1 that way, the goose be (*u*) immediately at it. The pond, she say 12, be (*u*) hers, and she maintain 29 her right in it and support her honor, while she have (*e*) a bill hiss 1, or a wing flutter 1. In this manner she drive 12 away ducks, pigs and chickens; nay, even the insidious cat be (*u*) seen to scamper.

Seventh Lesson.

A lounging mastiff, however happen 12 pass 1 that way and think 12 it no harm, if he lap 11 a little of the water, as he be (*u*) thirsty. The guardian goose fly 12 at *he* like a fury, peck 12 at *he* with her beak, and flap 12 *he* with her feathers. The dog grow 12 angry and have (*e*) twenty times a mind give 1 her a slap; but suppressing his indignation, because his master be (*u*) nigh; "you fool," cry 12 *he*, "surely those who have neither strength or weapons fight 1, at least be (*t*) civil." So saying, he go 12 forward to the pond, quench 12 his thirst in spite of *he* goose, and follow 12 his master.

Eighth Lesson.

There be (*m*) three ways of getting into debt; first, by pushing a face; as thus; "You, Mr. Lutestring, send home six yard of that padualoy; but, hark ye, do not think I intend ever pay 1 you for it." At this the mercer laugh

laugh 5 heartily; cut 5 off the paduasoy and send 5 home; nor be (m) he till too late, surprized find 1 the gentleman say 35 nothing but truth and keep 35 his word

Ninth Lesson.

The second method of running into debt, be (m) called fineering; which be (m) getting goods made up in such a fashion as to be unfit for every other purchaser; and, the tradesman refuse 5 give 1 *they* upon credit, then threaten leave *they* 1 upon his hand.

Tenth Lesson.

But the third and best method be (m) called; "being the good customer." The gentleman first buy 5 some trifle and pay 5 for it in ready money; he come 5 a few days after with nothing about him but bank-bills, and buy 5 we suppose 37, a tweezer case; the bills be too great to be changed, so he promise 5 return 1 punctually the day after and pay 1 for what he buy 15.

In this promise he be (m) punctual and this is repeated for eight or ten time, till his face be (m) well known and he get 15, at last, the character of a good customer. By this means he get 5 credit for some thing considerable and then never pay 5 for it.

Eleventh Lesson.

Spectator, No. 302

Who ever behold 12 the charming Emilia without feeling, in *he* breast, at once the glow of love and the tenderness of virtuous friendship. The unstudied graces of her behavior and the pleasing accents of her tongue, insensibly draw *thou* on with 1 for a nearer enjoyment of *they*; but even her smiles carry in *they* a silent reproof to the impulses of licentious love. Thus though the attractives of her beauty play almost irresistibly upon *thou* and create desire, you immediately stand corrected, not by the severity but by the decency of her virtue. That sweetness and good humor, *who* be (m) so visible in her face, naturally diffuse 5 itself into every word and action. A man be (p) a savage, who, at the sight of Emilia be (m) not more inclined to do her good than gratify 1 *heself*. Her person, as

be (n)
orned
mind
est ho
that pa
f exer
nd too
he mi
ale of
nmort
fs and
ne wor
Peop
ause be
loy 1
me viti
a coun
circumf
uper.)
Virtu
xposed
ear 37
Let 1
er ami
can be
efs of
The
all imp
s our
project
* V
must be

be (*m*) thus studiously embellished by nature, thus adorned with unpremeditated graces, be (*m*) a fit lodging for mind so fair and lovely ; there dwell rational piety, modest hope and cheerful resignation. Were I relate that part of Emilia's life *who* give 15 her an opportunity of exerting the heroism of christianity, it make (*pp*) too sad and too tender a story. But when I consider her alone in the midst of her distresses, looking beyond this gloomy vale of affliction and sorrow into the joys of heaven and immortality, and when I see her in conversation, thoughtless and easy, as if she were the most happy creature in the world, I be (*m*) transported with admiration.

Twelfth Lesson. Shenstone, Vol 2.

People be (*m*), perhaps *vitious* (comp.)* in towns, because *he* (plu.) have *few* (comp.) natural objects there employ 1 their attention or admiration : Likewise because the vitious character tend 5 encourage 1 and keep another a countenance. However it be (*n*), excluding accidental circumstances, the *large* (super.) *city* (plu.) are the *vitious* (super.)

Virtue (plu.) like *essence* (plu.) lose their fragrance when exposed. *He* (plu.) be (*m*) sensitive *plant* (plu.) which bear 37 not too familiar *approach*. (plu.)

Let *I* be careful distinguish 1 modesty, which be (*m*) ever amiable, from reserve, *who* be (*m*) only prudent. A man be (*m*) sometimes hated for pride when it be (*u*) an excess of humility *who* give 15 the occasion.

Thirteenth Lesson.

The History of Don Pedro. Shenstone, Vol. 2.

The *action* (plu.) of our *life* (plu.) even *that* (plu.) *I* (plu.) call *important* (super.) seem as much subject to *trifle* (plu.) as our *life* (plu.) themselves. *I* (plu.) frame many notable *project* (plu.) in imagination and promise to ourselves a *equal*

* *Vitious* must be made in the comparative degree, &c. *He* must be made plural. (Super.) stands for *superlative*.

qual term of life. It be (*m*) however in the power of the *minute* (*super.*) accident, shorten 1 the one and disconcert the other. It is with mankind as with certain *fire-engine* (*plu.*) *who* motion be (*u*) stopped in the midst of *it* rapidity by the interposition of a straw in a particular part of *they*.

The following translation from the original Spanish sufficiently illustrate 37 the foregoing assertions. Don Pedro be (*u*) one of the principal grandees of his age and country. He have (*e*) a genius equal to *he* birth, and a disposition *remarkable* contemplative. It be (*u*) his custom on this account, retire 1 from the world at stated periods and indulge 1 *heself* in all the mazes of a fine imagination. It happen 12 as he one day sit 12 in his study, that he fix 12 his eye on a neighboring spider. The most trivial object (if any natural object be (*o*) termed so) serve 12 *he* frequently for the foundation of some moral and sublime reflection. He survey 12 the creature *attentive*, and indulge 12 the bias of *he* thought, till he be (*u*) lost in the excursions of a profound reverie.

The curious workmanship of this unregarded animal bring 12 at once into his mind the whole art of fortification. He observe 12 the deficiency of human skill, and that no cunning contrive 27 *she* so proper a habitation. He find 12 that no violence affect 25 the *extremity* (*plu.*) of her *line* (*plu.*) but what be (*u*) immediately perceptible, and liable alarm 1 her at the center. He observe 12 the road by which she sally 12 forth, serve 12 convey intelligence from without, at the same time that it add 12 strength and stability to the work within. He be (*u*) at once surpris'd and pleas'd with an object, which, though common, he happen 12 not behold 3 in the same light or with the same attention. From this instant he bend 12 his thoughts upon the advancement of military fortification: And he often declare 12 it be (*u*) this trivial incident that give 12 *he* a relish for that study, which he afterwards pursue 12 with such application and success.

He spend 12 in short so much time upon the attainment of this science, that he grow 12 as capable of executing any part of it, as speculation alone render 29 *he*. Nothing

(*u*) now wanted, but practice complete 1 the fame of abilities. That in short be (*u*) his next pursuit. He come 12 desirous of experiencing what be (*w*) so successful in imagination and to make *that* mural sallies, which (*w*) attended there with victory. To this end he have little do 1, but to excite the ambition of his young monarch; to enforce, by testimony of his friends, his qualifications for the post he seek 12; and on the first delivery his petition, to obtain preferment from the king. This happen 12 to be a time of the profoundest tranquillity; little agreeable to a person eager of glory, furnished with skill and conscious of abilities. Such be (*u*) *the* ingenious nobleman. He well know 12 the ambition of princes, and of his monarch in particular. But he be not acquainted with his own. That imperious and sub-
e passion be (*m*) often *predominant* (*super*) when it is least perceived. When it once prevail 5 in any great degree, we and our reason grow subservient, and instead of undeceiving, she confirms *we* in our error, and levels the mounds and smooth 5 the obstructions which it is her natural province interpose. This be (*u*) the case of Don Pedro. The delicacy of his taste increased his sensibility, and his sensibility make 12 *he* more a slave. The mind of man, like *the fine* (*comp*) parts of matter, the more delicate it is, *natural* admit 5 the more deep and the more visible impressions. The *pure* (*super*) spirits be (*m*) the soonest apt take flame. Let *we* therefore be the more candid to *be*, on account of the vivacity of his passions, seduced, as indeed was, into very unwarrantable schemes. He have (*e*) in brief conceived a project, to give his master a universal monarchy. He have (*e*) calculated every article with the utmost labor and precision, and intend 12 within a few days to present his project to the king. Spain be (*u*) then in a state of affluence; have (*e*) a large army on foot, together with means and opportunities of raising an immense one. It am (*u*) impossible answer 1 for the possible events that destroy 21 their hope (*plu*) of such enterprize. Difficulty often attend 5 the execution of raising (*plu*) the *feasible* (*super*) and well contrived in theory.

But

But whoever be (*u*) acquainted with the author of this project, know 12 the posture of *affair* (*plu*) in Europe at the time, the ambition of the princes and the many *circumstance* that conspire 12 favor 1 it, think 13 the project be (*aa*) agreed to, put in practice and, without some particular interposition of fortune, be attended with success. But fortune not put 14 herself to any particular trouble about the matter.

Don Pedro, big with vast designs, be (*u*) one day walking in the fields. He be (*u*) promised next morning an audience with the king. He was preparing *heself* for a conversation, which prove 21 of so much consequence to mankind; when walking thoughtfully along, and regardless of his path, his foot happen 12 to stumble and overturn a *ant* nest. He cast his eyes upon the ground see 1 the occasion of *he* mistake, where he spy 12 the little animals in the *miserable* (*super.*) confusion. He have (*e*) the delicacy of sentiment to be *real* sorry for what he do 35, and putting himself in their condition, begin 12 reflect 1 upon the consequence. It be (*x*) an age to them, ere they recover 25 their tranquillity. He view 12 *they* with a forced smile, to find the anxiety they undergo 12 for such perishable habitations. Yet he consider 12 that his contempt be (*u*) only the effect of his own superiority; that there be (*x*) some created beings, to *who* his own species appear as trifling. His remarks not cease 14 here. He consider 12 his future enterprize, with an eye to such a race of beings. He find 12 it appear 10 to *they* in a light as disadvantageous, as the ambition and vain-glory of a *ant* appear 29 to himself. How ridiculous, he say 12, this *re* public appear 10 to *I*, if I discern 25 its actions, as it have (*b*) probably many that be (*m*) analogous to those of human nature! Suppose them at continual variance about the property of a grain of sand. Suppose one, that acquire 35 a few sands more to his portion, as also one grain of wheat, and one small particle of barley flour, think 12 himself qualified to tyrannize over his equals, and to lord it uncontrolled. Consider him, on this account, not contented make 1 use of the numerous *leg* with which nature

supply

apply
allow
me, a
stly th
the
his in
head of
bey no
ime, it
mong r
their o
togethe
doubt
eings
us, y
lory!
eptatio
a prop
See h
draw
y and
observe
obstruct

All E
ed, a
ay be
regular
resent

Of th
ut, he
ared,
The
of the v
ason
ote. I
beate

apply 15 him, borne aloft by a couple *slave* within the
allow of a husk of wheat, five or six *other*, at the same
time, attending solemnly upon the procession. Suppose
firstly that among this people, the prime minister persuade
the rest levy 1 war upon a neighboring colony; and
his in order to be stiled the sovereign of two *hillocks*, in-
stead of one; while perhaps their present condition leave 5
they nothing to wish besides superfluities. At the same
time, it is in the power of the inconsiderable (*super.*) a-
mong mankind, nay of any species of animals superior to
their own, to destroy at once the minister and people all
together: This doubtless be (*m*) very ridiculous; yet this
doubtless my own case, in respect to many subordinate
things and very certainly of the supreme one. Farewell
us, ye air-built citadels! Farewell, visions of unsolid
glory! Don Pedro seek 37 no honor of so equivocal an ac-
ceptation, as degrade 1 his character to a superior species,
in proportion as it exalt 5 *he* before his own.

See here a just conclusion! In short he find 12 it to fair-
ly drawn, as immediately to drop his project, leave the ar-
my and retire; of which whimsical relation it be (*n*) well
observed, that a spider enslave 31 the world, if an ant not
obstruct 35 his design.

IRREGULAR VERBS.

All English verbs that make the past time and participle
ed, are accounted regular: all that vary from this rule
may be called irregular. I shall rank the whole of our ir-
regular verbs under three heads; first those that make the
present tense, past and participle all alike; as,

<i>Present.</i>	<i>Past.</i>	<i>Participle.</i>
hurt	hurt	hurt

Of this kind are the following: beat, burst, cast, cost,
cut, heat, hit, knit, let, put, read, rent, rid, set, shed,
sired, shut, slit, spilt, spread, thrust, wet.

The addition of *ed* after *d* or *t*, would render the sound
of the word disagreeable; as, *bitted*, *putted*, &c. for which
reason it is omitted.

Note. *Beat* sometimes makes *beaten* in the participle; and *beat*,
beated. H 2. Those

2. Those that make the past time and participle alike but different from the present time; as the following,

<i>Present.</i>	<i>Past & Part.</i>	<i>Present.</i>	<i>Past and Part.</i>
Awake	Awoke	bend	bent
abide	abode	unbend	unbent
be	been	bereave	bereft
behold	beheld	befeech	befought
bind	bound	leap	leapt or leaped
bleed	bled	lend	lent
breed	bred	lose	lost
bring	brought	make	made
build	built or builded	mean	meant
buy	bought	meet	met
catch	caught	pay	paid
creep	crept	rend	rent
deal	dealt	say	saïd
dig	dug	seek	fought
dream	dreamt	sell	fold
dwelt	dwelt	send	sent
feed	fed	shoot	shot
feel	felt	sleep	slept
fight	fought	sling	slung
find	found	smell	smelt
flee	fled	spend	spent
fling	flung	spin	spun
geld	gelt or gelded	stand	stood
gild	gilt or gilded	stick	stuck
gird	girt or girded	sting	stung
grind	ground	sweep	swept
hang	hung or hanged	sweat	swet
have	had	teach	taught
hear	heard	tell	told
keep	kept	think	thought
lay	laid	weep	wept
lead	led	wind	wound
leave	left	work	wrought or wroughten
		wring	wrung
		win	won

3. Those that have the present, past and participle all different; as the following.

<i>Present Tense.</i>	<i>Past.</i>	<i>Participle.</i>
hear	bore or bare	borne or born
begin	began	begun
bid	bade	bidden
bite	bit	bitten
blow	blew	blown
break	broke	broken
hide	chid	chidden
choose	chose	chosen
leave	clove or clave	cloven or cleft
come	came	come
crow	crew	crowed
dare	durst	dared
die	died	dead
do	did	done
draw	drew	drawn
drink	drank	drunk
drive	drove	driven
eat	ate	eaten
fall	fell	fallen
fly	flew	flown
forfake	forfook	forsaken
freeze	froze	frozen
get	got	gotten
give	gave	given
go	went	gone
grow	grew	grown
hew	hewed	hewn
hide	hid	hidden
hold	held	holden
know	knew	known
lade	laded	laden
load	loaded	loaded or loaden
lay or lie	lay	lain
now	mowed	mow
ride	rode	ridden

ring

<i>Present Tense.</i>	<i>Past.</i>	<i>Participle</i>
ring	rang or rung	rung
rise	rose	risen
run	ran	run
see	saw	seen
saw	sawed	sawn
seeth	sod	sodden
shave	shaved	shaven
shake	shook	shaken
shear	sheared	shorn
strew	strewed	strewn
	<i>also</i>	
strow	strowed	strown
threw	threwed	shewn
	<i>also</i>	
show	showed	shown
shrink	shrank or shrunk	shrunk
sing	sang or sung	sung
sink	sank or sunk	sunk
sit	sat	sitten
slay	slew	slain
slide	slid	slidden
smite	smote	smitten
sow	sowed	sown
speak	spoke	spoken
spring	sprang or sprung	sprung
steal	stole	stolen
sink	stank or stunk	stunk
strike	struck	struck
spit	spit	spitten
strive	strove	striven
swear	swore	sworn
swell	swelled	swollen or swelled
swing	swang or swung	swung
swim	swam or swum	swum
take	took	taken
tear	tore	torn
thrive	throve	thriven

throv

throw	threw	thrown
read	trod	trodden
wear	wore	worn
weave	wove	woven
write	wrote	written
wax	waxed	waxen

ERRORS *and* CORRECTIONS.

Errors

Corrected.

I had as goods go.	I may as well go.
I am done	I have done.
He has got to learn.	He must learn.
I will lay down.	I will lie down.
He meant to have gone.	He meant to go.
His master learns him.	His master teaches him.
The books is or was.	The books are or were.
You was.	You were.
Thou is, or does, or thinks.	Thou art, or dost or thinkest.
He and me went.	He and I went.
He dare not go.	He dares not go.
He need not come.	He needs not come.
Come above stairs, or come below stairs.	Come up, or come down stairs.
Come here.	Come hither.
Go there.	Go thither.
Where are you going?	Whither are you going?
I came from there.	I came from thence.
Where did he come from?	Whence came he?
He went from here.	He went from hence.
To send of an errand.	To send on an errand.
It was of a Friday.	It was on Friday.
I went of an evening.	I went on, or in an evening.
These kind and these sort.	This kind and this sort.
The reason is because.	The reason is that.
He is of all others.	He is of all men.
Equally the same.	The same.
She enjoys bad health.	She suffers bad health.

I expect it was*.

He thinks just like you do.

I will not go without you do. I will not go unless you do, or

will.

A pair of bars.

A pair of stairs.

A person is to blame.

A considerable of a sum.

I admire to go †.

He will go past ‡.

He took better than half.

Bred and born.

We will have fair weather.

I believe we will.

Will we have rain?

To abide the decision.

He will come in all next week. He will come next week, or

some time next week.

An hour by sun.

The sun an hour high.

Some of the forgoing phrases are merely vulgar, others do not make sense.

N O T E S.

Plural Number.

Some men write *genius's*, *idea's*, for the plural. But this seems not so correct as *geniusses*, *ideas*.

It is disputed, whether two *handful* or two *handfuls*, is the most correct expression. It appears to me as plain case as, *two-shoemakers* or *two shoes maker*. The word *handful* is a noun, a name of a certain quantity, and the sign of the plural ought to be added to the termination

* *Expect* always refers to futurity.

† *Admire* always implies wonder with pleasure.

‡ *To go past* is nonsense. It is as bad English as to *pass pass*

Two handsful does not convey the idea; it means two separate *hands* filled; whereas *two handsfuls* means twice the quantity that a hand will contain, which is our meaning when we use the word.

We usually say "*the miss Smiths*"; but, *the misses Smith* seems more correct: That is, *misses by the name of Smith*. Or perhaps "*The misses Smiths*" is still more accurate.

We say, *twelve foot, thirty pound*; and this seems to be an established idiom of the language. It is remarked by Lbuid, that this also is the invariable practice in the Cornish dialect, a branch of the old British language. So also we say *a hundred horse, these are a good apple*. The word *folk* anciently signified a number, *these folk*. But it is now used in the plural, *folks*. *Enough* was once used in the singular only; *enow* in the plural is still used by some writers, particularly the Scotch; but *enough* is now generally used in both numbers.

Possessive Case.

Many people use *wives* in the plural, when they should use *wife's*, the possessive. "It is at my *wives* disposal," ought to be, *wife's disposal*.

It is questioned whether, *at mr. Bell's, the bookseller's*, or *at mr. Bell's, the bookseller*, or *at mr. Bell, the bookseller's*, is the most elegant expression. The first is clearly the most correct and agreeable; except two words follow; *as, at mr. Bell's, the bookseller's and stationer's*; in which case, I should vary the expression, *at the store of mr. Bell, bookseller and stationer*.

Lesser, is used by some good writers for *less*; but it is hardly allowable, as *less*, a word of acknowledged import, answers the purposes of the comparative of *little*, and perhaps in all cases.

We use *latter* and *later* in different senses. *Latter* refers to time and place; *later* to time only. Priestley.

Older and *oldest* are used in a sense different from *elder* and *eldest*. *Older* and *eldest* refer to priority of time only; *older* and *eldest* are used to express precedency of rank or privilege.

The words, *perfect, right, universal, chief, extreme* carry a superlative in their meaning; and consequently do not admit of comparison. *Most perfect, most universal* are very common and very inaccurate expressions.

We often use the superlative for the comparative, the *strongest of the two*. This is not so correct as *stronger*.

Plenty for *plentiful* is become so frequent as perhaps to claim a place among English adjectives. *Wheat is plenty*.

The union of two adjectives, *extreme cold, miserable poor*, is not esteemed correct. The first should be an adverb, *extremely cold*.

Pronouns.

Pronouns are sometimes used without any antecedent but in such cases, the antecedent is easily suggested by the mind. "*How far is it to such a place?*" "*How far do you call it?*" That is, the distance. *Who is it? Who is the person?*

Sometimes *it* seems to coalesce with the verb in sense. "*The king carried it with a high hand.*" *Parliam. hist.*

We vulgarly say, *Will you smoke it?*

What is vulgarly used for *that*. "*I am not satisfied, but what is was best.*" This is incorrect.

It is very common to hear these phrases, *it is me, it was him*. This appears not strictly grammatical, but has such a prevalence in English, and in other modern languages derived from the same source, it inclines me to think, that there may be reasons for them, which are not now understood. The French say, *c'est moi, c'est lui*, phrases precisely answering to ours, *it is me, it is him*. In some instances, these cannot well be avoided. See *Priestley* on pronouns.

The relative *who*, in this and similar phrases, *who do you speak to*, must perhaps be admitted as an anomaly. It is the invariable practice to use *who*, except among people who are fettered by grammatical rules. In spite of rules, *who is she married to?* is more agreeable, than, *whom is she married to?* It would be well to vary the construction and place the preposition before the relative, *to whom*.

Verbs

Verb.

We say, *what ails him?* but never, *he ails a fever* or other disease. Priestley observes, that we say *he ails something*, but I do not recollect any instances of this, in this country. We say *something or nothing ails him*.

Owing and wanting are used in a passive sense. *What wanting?* *A debt owing to me*, are established phrases. We say, *a man is well read in law; he was offered so much for a thing*, where the subject and object seem to have changed places; for the meaning is, *law is well read, much was offered*, &c. This inversion may be allowable, where it is not attended with obscurity.

On the use of auxiliary verbs, Dr. Priestley has this criticism, "By studying conciseness, we are apt to drop the auxiliary *to have*, though the sense relate to past time. *I found him better than I expected to find him*. In this case analogy seems to require that we say, *I expected to have found him*: that is, *to have found him there*." This is a great error, and for the reason which he immediately assigns, that is, *the time past is sufficiently indicated by the former part of the sentence*." The truth is, the time is ascertained by the first verb, *I expected*, and carries the mind back to the time; then to use another verb in time past, is to carry the mind back to a time preceding the existence of my expectations. He gives an example from Hume, which, he says, is certainly faulty. "These prosecutions of William, *seem to be* the most iniquitous, &c". It is faulty, not because both verbs are not in time past, but because neither of them is in time past; *seems to have been*, or *seemed to be*, would have been correct, but *seemed to have been*, would not have been grammatical. His remarks on this point *seem to have been made* with less accuracy of judgement than we observe in most of his writings.

Sometimes verbs after *than* have no apparent nominative, "He speaks with more spirit *than is* usual." This is an elliptical form of expression, and the verb might be omitted: but it is often used without creating ambiguity. These expressions, *I had rather, you had better, I had as lief,*

leif, seem not grammatical. Whether *had* is, in these phrases, a corruption of *would*, or an old peculiarity, its general use, both in books and speech, undoubtedly entitle it to an establishment in grammar. *Rather* is the comparative of the old word *rathe*, *prompt*, *willing*. This as well as *better* and *leif*, were originally nouns, and might with propriety follow *have*, *Had rather*, i. e. *had more promptness or readiness*. It is probable, that if we could go far enough into antiquity, we should find these phrases might be resolved on grammatical principles. At any rate, I see no reason for supposing them a corruption of *would*; for I find no ancient writings where *would* was thus used. On the contrary, *I had rather* seems more ancient than *would*, which is probably derived from the *woll* found in Chaucer, and other ancient poets. Besides *would* will not always supply the place of *had*. *You would better stay*, is not the sense of *you had better stay*.

Prepositions, Adverbs and Conjunctions.

While is commonly considered as an adverb; but very erroneously. It is a noun, signifying *time*. It is *worth while*, or *worth his while*; i. e. *worth his time*. How is sometimes used as implying negation "*Let us take care how we sin*," i. e. that we do not sin. But this is not very correct, and a very unnecessary mode of speaking. *Above* is often used as an adjective—the *above* remarks. *Then* is sometimes used in the same manner, *the then* ministry. These phrases seem uncouth, but perhaps were formerly considered as correct.

A is often used as equivalent to *per* in Latin. *Four shillings a bushel*. Philosophical principles teach us to supply *for* to make the sentence complete; but it does not appear that *for* was ever used in these cases. It is probable from the progress of language, and from old English writers, that it is a contraction of *one, four shilling one bushel*. Some grammarians, ignorant of the idioms of their own tongue and fond of adjusting every thing by Roman rules, have substituted the Latin *per*. Thus we see every day, *per week, per quarter, per yard, per bushel* and a multitude of other

other
into t
childr
a day,
We
Walli
it a c
neith
thing
form
easily
out p
our p
and a
origin
think
a con
in th
“

Ar
Up
top;
be th
origin
of to
The
one.

“
I
On
the r
ble
rude
may
lost
posse
vatio
It
tion

othe

other *pers*, the offspring of ignorance and pedantry, foisted into the language, and disinheriting our own legitimate children. The English is, *a week, a yard, a day, &c.* and *a day*, is as correct in English, as *per diem* is in Latin.

We say also, *going a hunting, a fishing, a broad, a board*. Wallis supposes *a* to be a contraction of *at*; Lowth thinks it a contraction of *on*: but I must think it a contraction of neither. The opinions of those gentlemen suppose something which is not fact, *viz.* that nations in a rude state, form a part of speech called *prepositions*. Now it can be easily proved that languages are spoken, a long time without particles; and it is proved, in the foregoing pages, that our *prepositions, &c.* are mere corruptions of *verbs, nouns, and adjectives*. I am not able to determine what was the origin of *on*; but there are reasons which incline me to think it derived from *one* or some word equivalent. *On* is a contraction of *upon*, which was formerly spelt *uppone*. So in that ancient ballad, *Chevy chace*.

“ Let all our men *uppone* a parti stande,
And do the battell of *the* and of *me*.”

Up is said to be derived from a Gothic word, signifying *top*; *uppone* is therefore *top one*. This derivation may not be the true one—but is probable, and will easily explain the origin of the preposition *on*, which strictly retains the sense of *top one*.—This conjecture is confirmed by another fact. The numeral adjective *one* was formerly spelt *on* as well as *one*.

“ But and fortune be my chance,
I dar met him *on* man for *on* ” *Chevy chace*.

On therefore is but an abbreviation of the noun *top*, and the numeral *one*; and in this sense may be applied to visible objects—and these are the only objects with which rude nations are conversant. From this sense, *top one*, it may easily be transferred to a figurative sense, and having lost the word *up* or *top*, it may be applied to many purposes, which it could not have answered before its derivation was lost.

It is more probable that *a*, in the phrases before mentioned, is a corruption of *one*, or some word equivalent; but

but that it did not come through the word *upon*, and never had the same signification.

We observe, that our language originally contained few or no connectives. Savages speak thus—*We go hunt—we go side*, or *we go one hunt—we go one side*. They use *nouns* and *verbs* without connectives; as may be observed among the natives of this country. The words which we call *prepositions*, *conjunctions*, &c. are the last words which are formed, and they are formed, as was before remarked, from other words.

This explanation will account for the phrases, and make our forefathers talk sense. Whereas the hypothesis of Wallis or Lowth will turn into nonsense such phrases as these, *a-long*, *among*, which are formed in the same manner as *a coming*. It is true, indeed, that in Saxon, *among*, *about*, were written *onmang*, *onbutan*, as Lowth observes. But *on* must have had some other signification than it has now; for *among* is derived from *gemangan* to mix--and *onmix* or *mixing*, do not convey very rational ideas. "*He is one among* or *one mixing* with others" is a very rational method of speaking. So the phrase in the Saxon gospel, quoted by Lowth, "*Ic wylle gan on fisoth*," is translated, "*I go a fishing*." But on his theory it ought to be *on fisbing*. I should translate it, "*I will go one fishing*," or in the modern idiom, *a fishing*. The ideas which we annex to *on* are artificially combined, and expressed by that abbreviation. But savages apply the words to visible objects only, and it is against all probability, that they should have what are called the complex ideas of *on coming*, *on going*, or that if they had used *on* in the abstract sense which we now annex to it, which it is very certain they did not, they should apply it to such verbs. There appears to me no original connection between *come* and *on*. The connection which we frame in our minds between the *action of coming* and the preposition *on*, is a very artificial refined connection, and must be the invention of philosophy. *Twelve o'clock* is obviously derived from *twelve on clock*, or *twelve o'clock*, most probably from *of*. Lowth however observes that although "The phrases with *a* before a participle, are

of use in the solemn style, yet they still prevail in familiar discourse. They are established by long usage and good authority; and there seems to be no reason why they should be utterly rejected." We are much obliged to this concession in favor of the true English idiom. The article *a* in the sense of *one*, is the proper word to precede the participle; and *a walking*, *a shooting*, are better English, even in the solemn style, than *on walking*, *on shooting*. This is one of the many instances in which the common people, who pursue old customs, and have never been led astray by artificial rules or wild conjectures, speak better English than philosophers.

I am not certain that the foregoing explication of *on* and *one* will be satisfactory; but it is evident that they were formerly used promiscuously. So in the *Battle of Mortimerburn*;

"A Scottish knight hovered upon the best bent

A watche I dare well saye :

So was he ware *one* the noble Percy

In the dawninge of the daye."

That is, *ware on* for *aware of*.

"The durste not looke *one* my bred bannor,

For all England to haylle."

That is—They durst not look *on* my broad banner,

For all England to profit.

Ibm.

"Was I not yesterday at the Newe Castell,

That stands so fayer *one* Tyne ?

That is, *on Tyne*.

Ibm.

"The Lord of Bowghan in armor brighte

One the other hand he shall be."

"Eiche *one* other so faste they bette."

Ibm.

The editor says *one* for *on*, in this place. Perhaps either will make sense.

"The standeres stood still *one* elke side."

Ibm.

That is, *Standers by stood still on each side*.

"Then *one* the morrow they made them beeres—"

That is, *On* the morrow.

Ibm.

Uppon and *on* are also used in the same poem.

But whatever may be the origin of *a*, whether derived

from *on*, *one*, *at*, the article *a*, or other word equivalent to the phrases, *a bed*, *a board*, *asleep*, *a hunting*, must be admitted as correct English. They are just as correct as *alike*, *away*, *astray*, which are not disputed. False criticism has substituted *on board* for *a board*—it should have taught us *in-board* also, for distinguishing the hole of a vessel from the deck.

I cannot dismiss this subject without observing, that our preposition *under* is composed of the same word *on*, and a word signifying bottom; *neath*, *neder*, *nadir*, or *nether*—*on nether* or *on neder*. On my hypothesis, *upon the table*, is *top one table*; a very rational and obvious method of speaking among nations in a rude state, who converse by names. But on Lowth's hypothesis, *under the table*, is, *on bottom table*; an expression totally inapplicable and absurd in most cases, where *under* is used.

Adry, *athrift*, are compounded like *astray*, *away*, but cannot be explained on Lowth's principles.

Lowth condemns this expression, "In one hour is great riches come to nought." But this word was formerly in the singular number. Chaucer uses *richesse* almost invariably in the singular, and makes the plural *richesses*.

Many was formerly used in the singular number—

"Against so manye *foo*."—that is *foe*.

Hence the propriety of the phrase, *many a man*.

Lowth also reprobates this form of expression, *it is these* or *it is they*. I believe these phrases may be defended on philosophical principles; *these* and *they* collectively forming an agent or subject, represented by *it*. At any rate the idiom is so well established, and the other construction so awkward, that an English ear cannot consent to the correction—*they are they*. No French man disputes the propriety of *ce sont eux*, *ce sont elles*—phrases which are as unphilosophical as ours, *it is these* or *they*. And in spite of great names, these phrases will always be used as good English.

Our ancestors considered *ashes* as singular. "The *ashes* of an heifer—*sanctifieth* to the purifying of the flesh. *Sanctifieth* is not a mistake—the translators of the Bible

and not make such blunders. But in modern times, *asbes* rather used as a plural.

Averse and *aversion*, Lowth says, seem to require *from* and not admit *to*. His ears at times seem to admit Latinisms rather than English. The true force and propriety of the English particles are known only by their use. *To* generally used after these words—it is much the most agreeable, and on examining the original meaning of *to*, is found to be the most correct. A Latinist may relish *averse from*, but an English ear is not easily reconciled to the expression.

Compare is followed by *with* or *to*. *With* is used, when two objects are compared which are together, and exhibited at a single view. *To* is sometimes used, when objects are absent from each other. Or perhaps this is the difference; *with* is used when two things are of the same kind, and alike in the capital figure or properties; *to*, when a comparison is instituted *de novo*, or between things that are not commonly associated in idea. Of the former this will serve as an example—"He compared one picture with another." Of the latter, "Homer compares a croud of people to a swarm of bees."

The adjectives *long, broad, thick, deep, high, old, distant*, follow the nouns which they qualify, as, *five feet long—two feet broad—four feet thick—one yard deep—twenty feet high—seven years old—three miles distant*.

CRITICAL NOTES by DR. LOWTH.

(1) "And I persecuted this way unto the death." Acts xi. 4. The apostle does not mean any particular sort of death, but death in general: the definite article therefore improperly used. It ought to be *unto death*, without any article: agreeable to the original. See also 2 Chron. xxii. 24.

"When He, the Spirit of truth is come, he will guide you into all truth," John xvi. 13. That is, according to this translation, into all truth whatsoever, into truth of all kinds: very different from the meaning of the Evangelist, and from the original, into *all truth*; that is, into all evangelical truth.

"Truly

"Truly this was *the* Son of God," Mat. xxvii. 54. and Mark xv. 39. This translation supposes that the Roman centurion had a proper and adequate notion of the character of Jesus, as the Son of God in a peculiar and incommunicable sense: whereas, it is probable, both from the circumstances of history, and from the expression of the original, (*a* Son of God, or of *a* God, not *the* Son) that he only meant to acknowledge him to be an extraordinary person, and more than a mere man; according to his own notion of Sons of Gods in the Pagan theology. This is also more agreeable to St. Luke's account of the same confession of the Centurion. "Certainly this was a righteous man;" not the Just One. The same may be observed on Nebuchadnezzar's words, Dan. iii. 25.—"and the form of the fourth is like *the* son of God; it ought to be expressed by the indefinite article, like *a* son of God, as Theodotus very properly renders it; that is, like an angel; according to Nebuchadnezzar's own account of it in the 28th verse. "Blessed be God, who hath sent his *angel*, and delivered his servants." See also Luke xix. 9.

"Who breaks a butterfly upon *a* wheel?"

It ought to be, *the* wheel; used as an instrument for the particular purpose of torturing criminals: as Shakespeare,

"Let them pull all about mine ears; present me
Death on *the* wheel, or at wild horses heels."

"God Almighty hath given reason to *a* man to be light unto him." Hobbes, Elements of Law, Part I. chap. v. 12. It should rather be, "to man, in general."

(2). The word *many* is taken collectively as a substantive

"O thou fond *many*! with what loud applause
Did'st thou beat heav'n with blessing Bolingbroke,
Before he was what thou wouldst have him be?"

Shakespeare, 2 Hen. IV.

But it will be hard to reconcile to any grammatical propriety the following phrase: *Many one* there be, that say my soul, There is no help for him in his God." Psal. iii.

"How *many a* message would he send?"

Swift, Verses on his own death

"He would send *many a* message," is right: but the que

tion *how* seems to destroy the unity, or collective nature of the idea; and therefore it ought to have been expressed, if the measure would have allowed of it, without the article, in the plural number; "*how many messages.*"

(3). "There were slain of them upon *a* three thousand men:" that is, to the number of three thousand. 1 Mac. iv. 15. "About *an* eight days;" that is, a space of eight days. Luke ix. 28. But the expression is obsolete, or at least vulgar; and, we may add likewise, improper; for neither of these numbers has been reduced by use and convenience into one collective and compact idea, like *a hundred*, and *a thousand*; each of which like *a dozen* or *a score*, we are accustomed equally to consider on certain occasions as a simple unity.

(4) "*Christ his* sake," in our liturgy is a mistake, either of the printers, or of the compilers. "Nevertheless, *Asa his* heart was perfect with the Lord," 1 Kings xv. 14. "To see whether Mordecai *his* matters would stand." Esther iii. 4.

(5) "It is very probable, that this convocation was called, to clear some doubt, that King James might have had, about the lawfulness of the Hollanders *their* throwing off the monarchy of Spain, and *their* withdrawing for good and all their allegiance to that crown." Wellwood's memoirs, p. 31. 6th Edit. In this sentence, the pronominal adjective *their* is twice improperly added, the possessive case being sufficiently expressed without it.

(6) Some writers have used *ye* as the objective case plural of the Pronoun of the second person; very improperly, and ungrammatically.

"The more shame for *ye*: holy men I thought *ye*."
Shakespear, Hen. VIII.

"But tyrants dread *ye*, lest your just decree
Transfer the pow'r, and set the people free." Prior.

"His wrath, which one day will destroy *ye* both."
Milton, P. L. ii. 734.

Milton uses the same manner of expression in a few other places of his Paradise Lost, and more frequently in his Poems. It may perhaps be allowed in the Comic and Burlesque style, which often imitates a vulgar and incorrect

pronunciation: as, "By the Lord, I knew *ye*, as well as he that made *ye*." Shakespear 1 Henry IV. But in the serious and solemn style no authority is sufficient to justify so manifest a solecism.

The Singular and Plural form seem to be confounded in the following sentence: "Pass *ye* away, *thou* inhabitants of Saphir." Micah i. 11.

(7) *His self* and *their selves* were formerly in use, even in the objective case after a preposition: "Every of us, each for *his self*, labored how to recover him." Sidney. "That they would willingly and of *their selves* endeavor to keep a perpetual chastity." Stat. 2. and 3 Ed. VI. ch. 21.

(8) Double comparatives and superlatives are improper:

"The Duke of Milan,
And his *more brave* daughter could control thee."

Shakespear, Tempest.

"After the *most straitest* sect of our religion I lived a Pharisee.' Acts xxvi. 5. So likewise adjectives, that have in themselves a superlative signification, admit not properly the superlative form superadded: 'Whosoever of you will be *chiefest*, shall be servant of all.' Mark x. 44. 'One of the first and *chiefest* instances of prudence.' Atterbury, Serm. IV. 'While the *extremest* parts of earth were meditating a submission.' Ibid. I. 4.

'But first and *chiefest* with thee bring

Him, that yon soars on golden wing,

Guiding the fiery-wheeled throne,

'The Cherub contemplation.' Milton, Il Penseroso.

'That on the sea's *extremest* border stood.'

Addison's Travels.

(9) '*Lesser*, says Mr. Johnson, is a barbarous corruption of *less*, formed by the vulgar from the habit of terminating comparisons in *er*.'

'Attend to what a *lesser* Muse indites.' Addison.

'The tongue is like a race-horse; which runs the faster, the *lesser* weight it carries.' Addison, Spect. No. 247.

Worse sounds much more barbarous, only because it has not been so frequently used.

Changed

' Changed to a *worser* shape thou canst not be.'

Shakespear, 1 Hen. VI.

' A dreadful quiet felt, and *worser* far

That arms, a fullen interval of war.'

Dryden.

(10) *Thou* in the polite, and even in the familiar style is refused, and the plural *you* is employed instead of it; we say, *you have*, not *thou hast*. Though in this case, we apply *you* to a single person, yet the verb too must agree with it in the plural number; it must necessarily be, *you have*, not *you hast*. *You was*, the second person plural of the pronoun placed in agreement with the first or third person singular of the verb, is an erroneous solecism, and yet authors of the first rank have inadvertently fallen into it. 'Knowing that *you was* my old master's good friend.' Addison, Spect. No. 517. 'The account *you was* pleased to send me. Bently, Phileleuch. Lips. Part II. Letter. 'Would to God *you was* within her reach.' Bolingbroke to Swift, Letter 46. "If *you was* here.' Ditto, Letter 47. I am as well now as when *you was* here.' Pope to Swift, S. to Letter 56. On the contrary the solemn style admits not of *you* for a single person. This hath led Mr. Pope into a great impropriety in the beginning of his Mes-
siah:

" O *thou* my voice inspire,

Who *touch'd* Isaiah's hallow'd lips with fire!

The solemnity of the style would not admit of *you* for *thou* in the pronoun; nor the measure of the verse *touchedst* or *didst touch*, in the verb, as it indispensably ought to be, in the one, or the other of these two forms; *you*, who *touch'd*, or *thou* who *touchedst*, or *didst touch*.

(11) *Hath* properly belongs to the serious and solemn style; *has* to the familiar. The same may be observed of *both* and *does*.

' But, confounded with thy art,
Inquires her name, that *has* his heart.'

Waller.

' The unwearied sun from day to day
Does his Creator's pow'r display.'

Addison.

The nature of the style, as well as the harmony of the verse, seems to require in these places *both* and *doth*.

(12) The

(12) The auxiliary verb *will* is always formed in the second and third persons singular *wilt* and *will*; but the verb *to will*, not being an auxiliary, is formed regularly; I *will*, thou *willest*, He *willeth* or *wills*. "Thou that art the author and bestower of life, canst doubtless restore it if thou *will'st*, and when thou *will'st*; but whether thou *will'st* (wilt) please to restore it, or not, that thou alone knowest. Atterbury, Sermon I. 7.

(13) I doubt much of the propriety of the following examples: 'The rules of our holy religion, from which we are infinitely *swerved*.' Tillotson, vol. i. Sermon 27. 'The whole obligation of that law and covenant, which God made with the Jews, *was also ceased*.' Ibid. vol. ii. Sermon 52. 'Whose number *was now amounted* to three hundred.' Swift's contests and dissensions, chap. iii. 'This marshal, upon some discontent, *was entered* into a conspiracy against his master.' Addison, Freeholder, No. 31. Neuter verbs are sometimes employed very improperly as actives: 'Go, *fly thee* away into the land of Judah.' Amos vii. 12. 'I think it by no means a fit and decent thing to *vie charities* and erect the reputation of one upon the ruins of another.' Atterbury, Sermon I. 2. 'So many learned men, that have spent their whole time and pains to *agree* the sacred with the profane chronology.' Sir William Temple, Works, Fol. vol. p. 296.

'How would *the gods my righteous toils succeed*?' (17)

Pope, Odyss. xiv. 447. 'F

—— 'If *Jove this arm succeed*?' Ibid. xxi. 219. Til

And active verbs are as improperly made neuter: as, 'I must *promise* with three circumstances.' Swift, Q. Anne's Last Ministry, chap. 2. 'Those that think to *ingratiate* with him by calumniating me.' Bentley, Dissert. on Phalaris, p. 159. 'I

(14) *Rise* with *i* short, hath been improperly used as the past time of this verb, 'That form of the first or primordial earth, which *rise* immediately out of chaos, was not the same, nor like to that of the present earth.' Burnet's Theory of the Earth, B. I. chap. 4. 'If we hold fast to (18)

that scripture conclusion, that all mankind *rise* from one head.' Ibid B. II. chap. 7.

(15) Frequent mistakes are made in the formation of the participle of the verb *sit*. The analogy plainly requires *sitten*; which was formerly in use: 'The army having *sitten* there so long.'—'Which was enough to make him stir, that would not have *sitten* still, though Hannibal had been quiet.' Raleigh. "That no parliament should be dissolved, till it had *sitten* five months.' Hobbes, Hist. of Civil Wars, p. 257. But it is now almost wholly disused, the form of the past time *sat*, having taken its place. The court *was sat*, before Sir Roger came.' Addison, Spect. No. 122. Dr Middleton hath, with great propriety, restored the true participle:—'To have *sitten* on the heads of the apostles:—to have *sitten* upon each of them.' Works, vol. ii. p. 30.

(16) The neuter verb *lie* is frequently confounded with the verb active *to lay*, (that is, to *put* or *place*;) which is regular, and has in the past time and participle *laid* or *laid*.

"For him, thro' hostile camps I bent my way,

For him, thus prostrate at thy feet I *lay*;

Large gifts proportioned to thy wrath I bear.'

Pope, Iliad xxiv. 622.

Here *lay* is evidently used for the present time, instead of *lie*.

(17) *Overflown* used for *Overflowed*

'For rhyme in Greece or Rome was never known,
Till by barbarian deluges *o'erflown*. Roscommon, Essay.

'Do not the Nile and the Niger make yearly inundations in our days, as they have formerly done? and are not the countries so *overflown* still situate between the tropicks?
Bentley's Sermons.

'Thus oft by mariners are shown

Earl Godwin's castles *overflown*.'

Swift.

Here the participle of the irregular verb, to *fly*, is confounded with that of the regular verb *to flow*. It ought to be in all these places *overflowed*.

(18) *Improper use of the past time for the participle.*

"He would have *spoke*."

Milton, P. L. x. 517.

'Words

' Words *interwove* with sighs found out their way.

P L. i. 621.

' Those kings and potentates who *have strove*.'

Eiconoclast. xvii.

' And to his faithful servant *bath* in place

Bore witness gloriously.'

Samson Ag. ver. 1752.

' And envious darkness, ere they could return,

Had stole them from me.'

Comus, ver. 109.

Here it is observable, that the author's MS. and the first edition have it *stolne*.

' And in triumph *had rode*,'

P. R. iii. 36.

' I *have chose*

This perfect man.'

P. R. i. 165.

' The fragrant brier *was wove* between.'

Dryden Fables.

' I will scarce think you *have swam* in a Gondola.'

Shakespear, As you like it.

' Then finish what you *have began*,

But scribble faster, if you can.'

Dryden, Poems, Vol. II. p. 172.

' And now the years a numerous train *have ran*;

The blooming boy has ripened into man.'

Pope's Odyss. xi. 555.

' *Have sprang*.'

Atterbury, Sermon. I. 4.

' *Had spake—had began*.' Clarendon, Contin. Hist. p. 40.

and 120. 'The men *begun* to embellish themselves.'

Addison, Spect. No 434.

' Rapt into future times the bard *begun*.' Pope, Messiah.

And without the necessity of rhyme :

' A second deluge learning thus *o'er-run*,

And the monks finish'd what the Goths *begun*.'

Essay on criticism.

(19) The formation of adverbs in general with the comparative and superlative terminations seem to be improper; at least it is now become almost obsolete: as, 'Touching things which generally are received,—we are *hardliest* able to bring such proof of their certainty, as may satisfy gain-sayers.' Hooker, B. V. 2. 'Was the *easier* persuaded.' Raleigh. 'That he may the *stronglier* provide.' Hobbes,

Life

Life of Thucyd. 'The things *highliest* important to the growing age.' Shaftesbury, Letter to Molesworth. 'The question would not be, who loved himself, and who not; but, who loved and served himself the *rightest*, and after the truest manner.' Id. Wit and Humour. It ought rather to be, *most hardly, more easily, more strongly most highly, most right, or most rightly*. But these comparative adverbs, however improper in prose, are sometimes allowable in poetry.

'Scepter and pow'r thy giving, I assume;
And gladlier shall resign.' Milton, P. L. vi. 731.

(20) The conjunction *because*, used to express the motive or end, is either improper or obsolete: as, 'The multitude rebuked them, *because* they should hold their peace.' Matt. xx. 31. 'It is the case of some, to contrive false periods of business, *because* they may seem men of dispatch.' Bacon, Essay xxv. We should now make use of *that*.

(8) 'Scotland and *thee* did each in other live.'
Dryden, Poems, vol. II. p. 220.

'We are alone; here's none, but *thee* and I.'
Shakespear, 2 Hen. VI.

It ought in both places to be *thou*; the nominative case to the verb expressed or understood.

(22) 'But *thou*, false Arcite, never *shall* obtain
Thy bad pretence.' Dryden, Fables.

It ought to be, *shalt*. The mistake seems to arise from the confounding of *thou* and *you*, as equivalent in every respect; whereas one is singular, the other plural.

'Nor *thou*, that *flings* me floundering from thy back.'
Parnel, Battle of Frogs and Mice, I. 123.

'There's (there *are*) *two* or *three* of us have seen strange sights.'
Shakespear, Jul. Cæs.

'I have considered, *what have* (hath) been said on both sides in this controversy.' Tillotson, Vol. I. Serm. 27.

'One would think, there *was* more *Sophists* than one had a finger in this volume of letters.' Bentley, Dissert. on Socrates's Epistles, sect. IX.

'The *number* of the names together *were* about an hundred and twenty.' Acts i. 25. See also Job xiv. 5.

'And

'And Rebekah took goodly *raiment* of her eldest son Esau, *which were* with her in the house, and put *them* upon Jacob her youngest son.' Gen. xxvii. 15.

(23) 'For *who love* I so much?' Shakef. Merch. of Ven.
'*Who e'er* I woo, myself would be his wife.'

Id. Twelfth Night,

'*Who ever* the king favors,

The cardinal will find employment for,

And far enough from court.'

Id. Hen. VIII.

'Tell *who loves who*; what favors some partake,
And *who* is jilted for another's sake.' Dryden, Juv. Sat. vi.

'Those, *who* he *thought* true to his party.' Clarendon, Hist. vol. I. p. 667, 8vo. 'Who should I *meet* the other night, but my old friend?' Spekt. No. 32. 'Who should I *see* in the lid of it, but the doctor?' Addison, Spekt. No. 57.

'Laying the suspicion upon somebody, I know not *who*, in the country.' Swift, Apology, prefixed to Tale of a Tub. In all these places it ought to be *whom*.

(24) 'To *see* so many *to make* so little conscience of so great a sin.' Tillotson, Sermon I. 22. 'It cannot but be a delightful spectacle to God and angels, to *see* a young person besieged by powerful temptations on either side, *to acquit* himself gloriously, and resolutely, *to hold* out against the most violent assaults: to *behold* one in the prime and flower of his age, that is courted by pleasures and honours, by the devil, and all the bewitching vanities of the world, *to reject* all these, and *to cleave* stedfastly unto God.' Ib. Sermon. 54. The impropriety of the phrases distinguished by Italic characters is evident. See Matth. xv. 31.

(25) Matth. xxiii. 5. The following sentences seem defective either in the construction, or the order of the words: 'Why do ye that, *which is not lawful to do* on the sabbath days?—The shew-bread, *which is not lawful to eat*, but for the priests alone.' Luke vi. 2,—4. The construction may be rectified, by supplying *it*; 'which *it* is not lawful to do; which *it* is not lawful to eat:' or the order of the words in this manner; 'to do *which*, to eat *which*, is not lawful;' where the infinitive *to do*, *to eat*, does the office of the nominative case, and the relative *which* is in the objective case.

(26) 'Here you may see, that visions are *to dread*.'

Dryden, Fables.

I am not like other men, *to envy* the talents I cannot reach.' Tale of a Tub, Preface. 'Grammarians have denied, or at least *doubted*, *them to be* genuine.' Congreve's Preface to Homer's Hymn to Venus. 'That all our doings may be ordered by thy governance, *to do* always that is righteous in thy sight.' Liturgy. The infinitive in these places seems to be improperly used.

(27) 'The burning lever *not deludes* his pains.'

Dryden, Ovid. Metam. B. xii.

I hope, my Lord, said he, I *not offend*.' Dryden, Fables. These examples make the impropriety of placing the adverb *not* before the verb very evident. Shakespear frequently places the negative before the verb:

'She *not denies* it.'

Much ado.

'For men

Can counsel, and give comfort to that grief,

Which they themselves *not feel*.'

Ibid.

It seems therefore, as if this order of words had antiently been much in use, though now grown altogether obsolete.

(28) *Did he not fear* the Lord, and *befought* the Lord, and the Lord *repented* him of the evil which he had pronounced against them? Jer. xxvi. 19. Here the interrogative and explicative forms are confounded. It ought to be, 'Did he *not fear* the Lord, and *beseech* the Lord? and *did not* the Lord *repent* him of the evil?' 'If a man have an hundred sheep, and one of them be gone astray, *doth he not leave* the ninety and nine, and *goeth* into the mountains, and *seeketh* that which is gone astray?' Mat. xiii. 12. It ought to be *go* and *seek*; that is, *doth he not go and seek* that which is gone astray?

(29) 'Let *each* esteem other better than *themselves*.' Phil.

3. It ought to be, *himself*. 'It is requisite, that the language of an heroic poem should be both perspicuous and sublime. In proportion as *either* of these two qualities are wanting, the language is imperfect.' Addison, Spect. No. 285. 'Tis observable, that every *one* of the letters

ar date after his banishment; and *contain* a complete nar-

rative of all his story afterwards.' Bently, Differt. on The mistocles's epistles, Sect. ii. It ought to be *bears*, and *the contain*.

Either is often used improperly instead of *each*: as, 'The king of Israel, and Jehosaphat king of Judah sat *either* [each] of them on his throne.' 2 Chron. xviii. 9. 'Nadab and Abihu, the sons of Aaron, took *either* [each] of them his censer.' Lev. x. 1. See also 1 Kings vii. 15. *Each* signifies *both* of them, taken distinctly, or separately; *either* properly signifies *only the one, or the other*, of them taken disjunctively. For which reason the like expression in the following passages seems also improper: 'They crucified two other with him, on *either* side one, and Jesus in the midst.' John xix. 18. 'Of *either* side of the river was there the tree of life.' Rev. xxii. 2. See also 1 Kings x. 19. 'Proposals for a truce between the ladies of *either* party.' Addison, Freeholder. Contents of No. 38.

(30) 'Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and *hath preserved* you in the great danger of childbirth?'—Liturgy. The verb *hath preserved* hath here no nominative case; for it cannot be properly supplied by the preceding word *God*, which is in the objective case. It ought to be, '*and hath preserved* you;' or rather, '*and to preserve* you.' Some of our best writers have frequently fallen into this, which appears to me to be no small inaccuracy.

(31) *Which rule*, if it had been observed, a neighboring prince would have wanted a great deal of that incense which hath been offered up to him by the adorers.' Atterbury, Serm. I. 1. The pronoun *it* is here the nominative case to the verb *observed*; and *which rule* is left by itself, a nominative case without any verb following it. This manner of expression, however improper, is very common. It ought to be, 'If *this rule* had been observed, &c.' 'We have no better materials to compound the priesthood of than the mass of mankind: *which*, corrupted as it is, those who receive orders must have some vices to leave behind them, when they enter into the church.' Swift, Sentiments of a church of Englandman,

(32) Adjectives are sometimes employed as adverbs: improperly, and not agreeably to the genius of the English Language. As, '*indifferent* honest, *excellent* well: Shæpeare, Hamlet, '*extreme* elaborate.' Dryden, Essay on Dram. Poet. '*marvellous* graceful.' Clarendon, Life, p. 8. '*marvellous* worthy to be praised;' Psal. cxlv. 3. for the translators gave it: '*extreme* unwilling: *extreme* subject.' Swift, Tale of a Tub, and Battle of Books. 'He behaved himself *conformable* to that blessed example.' Sprat's Sermons, p. 80. 'I shall endeavor to live hereafter *suitable* to a man in my station.' Addison, Spect, No. 32. 'The Queen having changed her ministry *suitable* to her own wisdom.' Swift, Exam. No. 21.

(33) This is commonly said, 'I *only* spake three words: when the intention of the speaker manifestly requires, 'I spake *only* three words.

'Her body shaded with a slight cymarr,
Her bosom to the view was *only* bare.'

Dryden, Cymon and Iphig.

The sense necessarily requires this order,

'Her bosom *only* to the view was bare.'

(34) Examples of impropriety in the use of the preposition. 'Your character, which I, or any other writer, may now value ourselves *by* (upon) drawing,' Swift, Letter in the English tongue. 'You have bestowed your favors (upon) the most deserving persons.' Ibid. 'Upon, such occasion as fell *into* (under) their cognisance.' Swift, Contests and Diffensions, &c. chap. ii. 'That variety of actions *into* (in) which we are still engaged.' Ibid. chap.

'To restore myself *into* (to) the good graces of my fair critics.' Dryden's Pref. to Aureng. 'Accused the ministers *for* (of) betraying the Dutch.' Swift, Four last years of the Queen, Book ii. 'Ovid, whom you accuse *for* (of) luxuriancy of verse.' Dryden, on Dram. Poesy. 'The people of England may congratulate *to* themselves, that—' Dryden, 'Something like this, has been reproached *to* Tacitus.' Bolingbroke on History, Vol. I. p. 136. 'He has made much *on* (of) at Argos.'—'He is so resolved *of* (on) going to the Persian court.' Bentley, Dissert. on

The-

Themistocles's Epistles, Sect. iii. Neither, the one nor the other shall make me swerve *out of* (from) the path, which I have traced to myself.' Bolingbroke, Letter to Wyndham, p. 252.

'And virgins smil'd at what they blush'd before:' what they blush'd (at). Pope, Essay on Crit. 'They are now reconciled by a zeal for their cause, to what they could not be prompted (to) by a concern for their beauty.' Addison, Spect. No. 81: 'If policy can prevail *upon* (over) force.' Addison, Travels, p. 62. 'I do likewise dissent *with* (from) the Examiner.' Addison, Whig Exam. No. 1. 'Ye blind guides, which strain *at* a gnat, and swallow a camel.' Matt. xxiii. 24. 'which strain *out* or take a gnat *out* of the liquor by straining it:' the impropriety of the preposition has wholly destroyed the meaning of the phrase. Observe also, that the noun generally requires after it, the same preposition, as the verb from which it is formed: 'It was perfectly in compliance *to* (with) some persons, for whose opinion I have great deference.' Swift, Pref. to Temple's Memoirs. 'Not from any personal hatred to them, but in justification *to* (of) the best of Queens.' Swift, Examiner, No. 23. In the last example the verb being transitive, and requiring the objective case, the noun formed from it, seems to require the possessive case, or its preposition after it. Or perhaps he meant to say, 'in justice *to* the best of Queens.'

(35) May not *me, the, him, her, us*, which in Saxon are the dative cases of their respective pronouns, be considered as still continuing such in the English, and including in their very form the force of the prepositions *to* and *for*? There are certainly some phrases, which are to be resolved in this manner: 'Who is *me*?' The phrase is pure Saxon: 'wa is me?' *me* is the dative case: in English with the preposition, *to me*. So, '*methinks*;' Saxon, '*meo thinketh*.' 'As *us* thoughte;' Sir John Maundeville. 'Worth the day!' Ezek. xxx. 2. that is, 'Who be *to* the day?' The word *worth* is not the adjective, but the Saxon verb, *weorthan*, or *worthan*, *fieri*, *to be*, *to become*; which is often used and the

used by Chaucer, and is still retained as an auxiliary verb in the German language.

(36) *That* hath been used in the same manner as including the relative *which*; but it is either improper, or obsolete: as, 'To consider advisedly of *that* is moved.' Bacon, Essay xxii. 'We speak *that* we do know, and testify *that* we have seen.' John iii. 11.

(37) '*Who*, instead of going about doing good, *they* are perpetually intent upon doing mischief.' Tillotson, Sermon. L. 18. The nominative case *they* in this sentence is superfluous: It was expressed before in the relative *who*.

(38) 'I am *the Lord that maketh* all things; *that stretcheth* forth the heavens alone.'—Isaiah xlv. 24. Thus far is right: *the Lord* in the third person is the antecedent, and the verb agrees with the relative in the third person: 'I am the Lord, *which Lord*, or *He that*, *maketh* all things.' It would have been equally right, if *I* had been made the antecedent, and the relative and the verb had agreed with it in the first person: '*I* am the Lord, *that make* all things.' But when it follows, '*that spreadeth* abroad the earth by *myself*,' there arises a confusion of persons, and manifest solecism.

'*Thou* great first cause, least understood!

Who all my sense confin'd

To know but this, that *Thou* art good,

And that myself am blind:

Yet gave me in this dark estate, &c. Pope, Uni. Prayer.

It ought to be, *confinedst*, or *didst confine*: *gavest*, or *didst*

give: &c. in the second person.

(39) 'Abuse on all he lov'd, or lov'd him, spread.'

Pope, Epist. to Arbuthnot.

That is, 'all *whom* he lov'd, or *who* lov'd him?' or,

to make it more easy by supplying a relative, that has

'no variation of cases, 'all *that* he lov'd, or *that* lov'd him.'

The construction is hazardous, and hardly justifiable, even

in poetry. 'In the temper of mind he was then.' Addison,

Spect. No. 549: In these and the like phrases, which

are very common, there is an ellipsis both of the relative

and the preposition; which would have been much better

supplied: 'In the temper of mind in which he was then.'

(40) The connective parts of sentences are the most important of all, and require the greatest care and attention: for it is by these chiefly, that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds, is laid open; and on the right use of these, the perspicuity, that is, the first and greatest beauty of style, principally depends. Relatives and conjunctions, are the instruments of connection in discourse: It may be of use to point out some of the most common inaccuracies, that writers are apt to fall into with respect to them, and a few examples of faults, may perhaps be more instructive, than any rules of propriety that can be given. Here therefore shall be added some further examples of inaccuracies in the use of relatives.

The relative placed before the antecedent; Example: 'The bodies, which we daily handle, makes us perceive, that whilst they remain between *them*, they do by an unsurmountable force hinder the approach of our *hands* that press them.' Locke, Essay, B. ii. C. 4, Sect. 1. Here the sense is suspended, and the sentence is untelligible, till you get to the end of it: there is no antecedent, to which the relative *them* can be referred, but *bodies*; but, 'whilst the bodies remain between the bodies,' makes no sense at all. When you get to *hands*, the difficulty is cleared up, the sense helping out the construction. Yet there still remains an ambiguity in the relatives *they*, *them*, which in number and person, are equally applicable to *bodies* or *hands*; this, though it may not here be the occasion of much obscurity, which is commonly the effect of it, yet is always disagreeable and inelegant; as in the following examples;

'Men look with an evil eye, upon the good that is in others; and think, that *their* reputation obscures *them*; and that *their* commendable qualities do stand in *their* light, and therefore *they* do what *they* can to cast a cloud over *them*, that the bright shinings of *their* virtues, may not obscure *them*.' Tillotson, Sermon. I. 42.

'The Earl of Falmouth and Mr. Coventry, were rivals

who should have most influence with the Duke, *who* loved the Earl best, but thought the other the wiser man, *who* supported Pen, *who* disoblged all the courtiers, even against the Earl, *who* contemned Pen, as a fellow of no sense.' Clarendon, Cont. p. 264.

(41) *Never so*—This phrase, says Mr. Johnson, is justly accused of solecism. It should be, *ever so* wisely; that is, *how* wisely *soever*. 'Besides a slave would not have been admitted into the society, had he had *never such* opportunities,' Bentley, Differt. on Phalaris, p. 338.

(42) The distributive conjunction *either* is sometimes improperly used alone, instead of the simple disjunctive *or*: Can the fig-tree bear olive berries? *either* a vine, figs?' James iii. 12. 'Why beholdest thou the mote that is in thy brother's eye? *Either* how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye; when thou thyself beholdest not the beam, that is in thine own eye?' Luke vi. 41, 42. See also chap. xv. 8.; and Phil. iii. 12.

Neither is sometimes supposed to be included in its correspondent *nor*:

'Simois, *nor* Xanthus shall be wanting there.' Dryden.

Or is sometimes used instead of *nor*, after *neither*: 'This is another use, that, in my opinion, contributes rather to make a man learned than wise, and is *neither* capable of pleasing the understanding, *or* imagination.' Addison, Dial. I. on Medals.

Neither for nor: 'Neither in this world, *neither* in the world to come.' Mat. xii. 32.

So—as, was used by the writers of the last century, to express a consequence, instead of *So—, that*: Examples;

And the third part of the stars was smitten; *so as* (that) the third part of them was darkened.' Rev. viii. 12. 'The relations are *so* uncertain, *as* (that) they require a great deal of examination.' Bacon, Nat. Hist.

As instead of *that*, in another manner; 'If a man have that penetration of judgment, *as* (that) he can discern what things are to be laid open.' Bacon, Essay vi. 'It is the nature of extreme self-lovers, *as* (that) they will set an house

house on fire, and it were but to roast their eggs.' Id. Essay, say xxiii. 'They would have given him such satisfaction in other particulars, as (that) a full and happy peace must have ensued.' Clarendon, Vol. III. p. 214.

'I gain'd a son;

And such a son, as all men hail'd me happy.'

Milton, Samf. Ag.

As instead of the relative *that*, *who* or *which*: 'An it had not been such a civil gentleman, as (who) came by—' Sir J. Wittol, in Congreve's Old Bachelor. 'The Duke had not behaved with that loyalty, as (with) (which) he ought to have done.' Clarendon, Vol. II. p. 460.

The relative *that* instead of *as*: 'Such sharp replies *that* (as) cost him his life in a few months after, Clarendon, Vol. III. p. 179. And instead of *such*—' If he was truly *that* (such a) scare-crow, as he is now commonly painted. But I wish I could do *that* (such) justice to the memory of our Phrygian, (as) to oblige the painters to change their pencil.' Bentley, Dissert. on Æsop's Fables, Sect. x.

The relative *who*—, instead of *as*: There was no man, so sanguine, *who* did not apprehend some ill consequence from the late change.' Swift, Examiner, No. 24. It ought to be, either, 'so sanguine, as not to apprehend—' or 'There was no man, how sanguine soever, *who* did not apprehend.

As improperly omitted; 'Chaucer followed nature every where; but was never so bold (as) to go beyond her.' Dryden, Preface to Fables. 'Which no body presumes, or is so sanguine (as) to hope.' Swift, Drap. Let. v.

The conjunction *but* instead of *than*: 'To trust in Christ is no more but to acknowledge him for God.' Hobbes, Human Nature, chap. xi. 11.

Too—, *that*, improperly used as correspondent conjunctions: 'Whose characters are too profligate, *that* the managing of them should be of any consequence.' Swift, Examiner, No. 24. And, *too*—, *than*: 'You that are a step higher than a philosopher, a divine; yet have too much grace and wit *than* to be a bishop.' Pope, to Swift, Letter 80. *So*—*but*: 'If the appointing and apportioning of penalties to crimes be not so properly a consideration of justice

ice, but *rather* (as) of prudence in the law-giver.' Tillotson, Sermon I. 35. And to conclude with an example, in which, whatever may be thought of the accuracy of the expression, the justness of the observation will be acknowledged; which may serve also as an apology for this and many of the preceding notes: 'No errors are *so* trivial, but they deserve to be mended.' Pope to Steele, Letter 9.

CRITICAL NOTES, by Dr. PRIESTLEY.

(1) In several adjectives the termination *most* is used to express the superlative degree; as, *hindermost*, or *hindmost*; *withermost* (almost obsolete); *uppermost*, *undermost*, *nethermost*, *innermost*, *outermost* or *utmost*. Some of these have no comparatives, or positives, or none that are adjectives.

(2) Several adverbs are used in an elegant manner, to answer the purpose of degrees of comparison. There is great beauty in the use of the word *rather*, to express a small degree, or excess of a quality. 'She is *rather* profuse in her expences.' Critical Review, No. 90. p. 43.

(3) The word *full* is likewise used to express a small excess of any quality. Thus we say, The tea is *full* weak, or *full* strong; but this is only a colloquial phrase.

(4) The preposition *with* is also sometimes used in conversation, to express a degree of quality something less than the greatest; as, They are *with* the widest.

(5) In some cases we find substantives, without any alteration, used for adjectives. 'In the *flux condition* of human affairs.' Bolingbroke on history, vol. 1. p. 199. 'A muslin flounce made very full, would give a very agreeable *irritation air*.' Pope. Chance companions. Of this kind are, an alabaster column, a silver tankard, a grammar school, and most other compound nouns.

(6) In speaking to children, we sometimes use the third person singular, instead of the second; as, will *he* or *she* do. The Germans use the third person plural when they speak the most respectfully.

(7) The pronouns *you* and *your* are sometimes used with little regard to their proper meaning; for the speaker has as much interest in the case as those he addresses. This
file

style is ostentatious, and doth not suit grave writing. 'Not only *your* men of more refined and solid parts and learning, but even *your* alchymist, and *your* fortune-teller, will discover the secrets of their art in Homer and Virgil.' Addison on Medals, p. 32.

(8) For want of a sufficient variety of personal pronouns of the third person, and their possessives, our language labors under an ambiguity, which is unknown in most others. 'The eagle killed the hen, and eat her in *her* own nest.—He sent *him* to kill *his* own father.' Nothing but the sense of the preceding sentences can determine what nest, the hen's or the eagle's, is meant in the former of these examples; or whose father, his that gave the order, or his that was to execute it, in the latter.

(9) When the words are separated by other prepositions, there is, sometimes, the same ambiguity. 'He was taking a view, from a window of St. Chad's cathedral, in Litchfield, where [*i. e. in which*] a party of the royalists had fortified themselves.' Hume's History, vol. 6. p. 449. Quere, was it in the cathedral, or in the town, that the party of royalists were fortified?

(10) The demonstrative, *that*, is sometimes used very emphatically for *so much*. 'But the circulation of things, occasioned by commerce, is not of *that* moment as the transplantation which human nature itself has undergone.' Spirit of nations, p. 22.

(11) Sometimes this same pronoun is elegantly used for *so great*, or *such a*, 'Some of them have gone to *that* height of extravagance, as to assert, that that performance had been immediately dictated by the Holy Ghost.' Hume's History, vol. 5. p. 288. In these cases, however, it should seem, that the common construction is generally preferable.

(12) *What* is sometimes put for *all the*, or words nearly equivalent. '*What* appearances of worth afterwards succeeded, were drawn from thence.' Internal Policy of Great Britain, p. 196. *i. e.* all the appearances.

(13) The pronoun *one* has a plural number, when it is used as a substantive. 'There are many whole waking thoughts are wholly employed in their sleeping *ones*.' Addison.

(14) I shall here mention a remarkable ambiguity in the use of the word *one* when it is no pronoun. And it is such as, I think, cannot be avoided, except by a periphrasis, in any language. *I cannot find one of my books.* By these words I may either mean, that all the books are missing, or only one of them; but the tone of voice, with which they are spoken, will easily distinguish in this case.

(15) The word *none* has, generally, the force of a pronoun; as, 'Where are the books? I have *none* of them.' In this case it seems to be the same word with the adjective *no*; for where *no* is used with the substantive, *none* is used without it; for we say, *I have no books*; or, *I have none.* This word is used in a very peculiar sense. 'Israel would *none* of me.' 'I like *none* of it.' *i. e.* would not have me at all; do not like it at all.

(16) There is a remarkable ambiguity in the negative adjective *no*; and I do not see how it can be remedied in any language. If I say, 'no laws are better than the English,' it is only my known sentiments that can inform a person whether I mean to praise, or dispraise them.

(17) The word *so* has, sometimes, the same meaning with *also*, *likewise*, *the same*; or rather it is equivalent to the universal pronoun *le* in French. *They are happy, we are not so*, *i. e.* *not happy.*

(18) We want a conjunction adapted to familiar style, equivalent to *notwithstanding*. *For all that* seems to be too low and vulgar. 'A word it was in the mouth of every one, but *for all that*, as to its precise and definite idea, this may still be a secret.' Harris's three Treatises, p. 5.

In regard that is solemn, and antiquated; *because* would do much better in the following sentence. 'The French music is disliked by all other nations. It cannot be otherwise, *in regard that* the French prology differs from that of every other country in Europe.' Smollet's Voltaire, vol. 9. page 306.

(20) *Except* is far preferable to *other than*. 'It admitted of no effectual cure, *other than* amputation.' Law Tracts, vol. 1. p. 302 and also to *all but*. 'They arose in the morning, and lay down at night, pleased with each other

other and themselves, *all but* Rasselas, who began to withdraw himself from their pastime.' Rasselas, vol. i. p. 11.

(21) In using proper names, we generally have recourse to the adjective *one*, to particularise them. If I tell my friend, *I have seen one Mr. Roberts*, I suppose the Mr. Roberts that I mean to be a stranger to him; whereas, if I say, *I have seen Mr. Roberts*, I suppose him to be a person well known. Nothing supposes greater notoriety than to call a person simply Mr. It is, therefore, great presumption, or affectation, in a writer, to prefix his name in this manner to any performance, as if all the world were well acquainted with his name and merit.

(22) A nice distinction of the sense is sometimes made by the use or omission of the article *a*. If I say, *He behaved with a little reverence*, my meaning is positive. If I say, *He behaved with little reverence*, my meaning is negative; and these two are by no means the same, or to be used in the same cases. By the former I rather praise a person, by the latter I dispraise him.

(23) For the sake of this distinction, which is a very useful one, we may better bear the seeming impropriety of this article *a* before nouns of number. When I say, *there were few men with him*, I speak diminutively, and mean to represent them as inconsiderable. Whereas, when I say, *there were a few men with him*, I evidently intend to make the most of them.

(24) Sometimes a nice distinction may be made in the sense by a regard to the position of the article only. When we say, *half a crown*, we mean a piece of money of one half of the value of a crown; but when we say, *a half crown*, we mean a half crown piece, or a piece of metal, of a certain size, figure, &c. Two shillings and sixpence is *half a crown*, but not *a half crown*.

The article *the* is often elegantly put, after the manner of the French, for the pronoun possessive. As, 'he looked him full in *the* face,' i. e. in his face. 'That awful majesty, in whose presence they were to strike *the* forehead on the ground,' i. e. their foreheads. Ferguson on Civil Society, page 390.

(26) When a word is in such a state, as that it may, with very little impropriety, be considered, either as a proper, or a common name, the article *the* may be prefixed to it or not, at pleasure. 'The Lord Darnly was the person in whom most mens wishes centered.' Hume's History, vol. 1. p. 87. *Lord Darnly* would have read just as well; and this form is more common, the word *Lord* being generally considered as part of the proper name.

(27) Different relations, and different senses must be expressed by different prepositions; though in conjunction with the same verb or adjective. Thus we say, *to converse with a person*, upon *a subject*, in *a house*, &c. We also say, *we are disappointed of a thing*, when we cannot get it; and *disappointed in it*, when we have it, and find it does not answer our expectations. But two different prepositions must be improper in the same construction; and in the same sentence. 'The combat *between* thirty Britons, *against* twenty English.' Smollet's Voltaire, vol. 2. p. 292.

(28) In some cases, it is not possible to say to which of two prepositions the preference is to be given, as both are used promiscuously, and custom has not decided in favor of either of them. We say, *expert at*, and *expert in a thing*. 'Expert at finding a remedy for his mistastes.' Hume's History, vol. 4. p. 417. We say, *disapproved of*, and *disapproved by a person*. 'Disapproved by our court.' Swift. It is not improbable, but that, in time, these different constructions may be appropriated to different uses. All languages furnish examples of this kind, and the English many as any other.

(29) The force of a preposition is implied in some words, particularly in the word *home*. When we say, *he went home*, we mean to *his own house*; yet in other constructions, this same word requires a preposition; for we say, *he went from home*. We say, *he is at home*, not *he is home*.

(30) Many writers affect to subjoin to any word the preposition with which it is compounded, or the idea of which implies; in order to point out the relation of the words in a more distinct and definite manner, and to avoid the more indeterminate prepositions *of* and *to*; but general

practice, and the idiom of the English tongue, seem to oppose the innovation. Thus many writers say, *averse from a thing*. 'Averse from Venus.' Pope. 'The abhorrence against all other sects.' Hume's History, vol. 4. p. 34. But other writers use *averse to it*, which seems more truly English. *Averse to any advice*. Swift.

(31) Several of our modern writers have leaned to the French idiom in the use of the preposition *of*, by applying it where the French use *de*, though the English idiom would require another preposition, or no preposition at all in the case; but no writer has departed more from the genius of the English tongue in this respect than Mr. Hume. 'Richlieu profited *of* every circumstance, which the conjuncture afforded.' Hume's History, vol. 4. p. 241. We say *profited by*. 'He remembered him *of* the fable.' Ib. vol. 5. p. 185. 'The great difficulty they find *of* fixing just sentiments.' Ib. 'The king of England provided *of* every supply.' Ib. vol. 1. p. 206. In another place he writes 'Provide them in food and raiment.' Ib. vol. 2. p. 65. The true English idiom seems to be *to provide with a thing*.

(32) It is agreeable to the same idiom, that *of* seems to be used instead of *for* in the following sentences. 'The rain hath been falling *of* a long time.' Maupertuis' Voyage. 'It might perhaps have given me a greater taste *of* its antiquities.' Addison. *Of*, in this place, occasions a real ambiguity in the sense. *A taste of a thing*, implies actual enjoyment of it; but *a taste for it*, only implies a capacity for enjoyment.

(33) In the following sentences, *on* or *upon* might very well be substituted for *of*. 'Was totally dependent *of* the papal crown.' Hume's History. 'Laid hold *of*.' Ib. We also use *of* instead of *on* or *upon*, in the following familiar phrases, which occur chiefly in conversation; *to call of a person*, and *to wait of him*. *On* or *upon* is most correct.

(34) In some cases, a regard to the French idiom has taught us to substitute *of* for *in*. 'The great difficulty they found *of* fixing just sentiments.' Hume's History. 'Curious *of* antiquities.'

(35) In a variety of cases, the preposition *of* seems to be superfluous

superfluous in our language; and, in most of them it has been derived to us from the French. 'Notwithstanding the numerous panegyrics on the ancient English liberty. (36) *Of* is often ambiguous, and would oftener be perceived to be so, did not the sense of the rest of the passage in which it occurs prevent that inconvenience. *The attack of the English*, naturally means *an attack made by the English, upon others*; but, in the following sentence, it means an attack made upon the English. 'The two princes concerted the means of rendering ineffectual their common attack of the English.'

(37) *Of* is used in a particular sense in the phrase, *he is of age*; the meaning of which is, *he is arrived at what is deemed the age of manhood*.

(38) Agreeably to the Latin and French idioms, the preposition *to* is sometimes used in conjunction with such words as, in those languages, govern the dative case; but this construction does not seem to suit the English language. 'His servants ye are, *to* whom ye obey.' Romans. And *to* their general's voice they soon obeyed.'

(39) *To* seems to be used instead of *for* in the following sentences. 'Deciding law-suits *to* the northern counties.' Hume's History. 'A great change *to* the better.' Hume's Essays. At least *for* is more usual in this construction.

(40) *To* seems to be used improperly in the following sentences. 'His abhorrence *to* that superstitious figure.' Hume's History, i. e. *of*. 'Thy prejudice *to* my cause.' Dryden. i. e. *against*. 'Consequent *to*.' Locke. i. e. *upon*.

(41) The place of the preposition *for*, might have been better supplied by other prepositions in the following sentences. 'The worship of this deity is extremely ridiculous, and therefore better *adapted for* the vulgar.' Smollet's Voltaire. i. e. *to*. 'To die *for* thirst.' Addison. i. e. *of* or *for*. 'More than they *thought for* [of.]' D'Alembert.

(42) The preposition *with* seems to be used where *to* would have been more proper in the following sentences. 'Reconciling himself *with* the king.' Hume's History. 'Those things which have the greatest *resemblance with* each other differ the most.' Smollet's Voltaire.

(43) Other prepositions had better have been substituted for *with*, in the following sentences. 'Glad *with* [at] the sight of hostile blood.' Dryden. 'He has as much reason to be angry *with* you as *with* him.' Preceptor.

(44) The preposition *with* and a personal pronoun sometimes serve for a contraction of a clause of a sentence. 'The homunculus is endowed with the same locomotive powers and faculties *with* us.' Tristram Shandy. i. e. *the same faculties with which we are endowed*.

(45) The preposition *on* or *upon* seems to be used improperly in the following sentences. 'I thank you for helping me to an use (*of a medal*) that perhaps I should not have *thought on* [*of*].' Addison. 'Censorious *upon* all his brethren.' Swift. perhaps *of*.

(46) We say, *to* depend upon a thing, but not *to* promise upon it. 'But this effect we may safely say, no one could before hand have *promised upon*.' Hume's History. It might have been, *have promised themselves*.

(47) The preposition *in* is sometimes used where the French use their *en*, but where some other prepositions would be more agreeable to the English idiom. 'He made a point of honour *in* [of] not departing from his enterprise.' Hume's Hist. 'To be liable *in* a compensation,' Law Tracts.

(48) The preposition *from* had better be changed in the following sentences. 'He acquits me *from* mine iniquity.' Job. better, *of*. 'Could have profited *from* [by] repeated experiences.' Hume's History.

(49) *From* seems to be superfluous after *forbear*. 'He could not *forbear from* appointing the Pope to be one of the godfathers.' Ibid.

(50) The preposition *among* always implies a number of things; and, therefore, cannot be used in conjunction with the word *every*, which is in the singular number. 'Which is found *among every* species of liberty.' Hume.

(51) Sometimes the word *all* is emphatically put after a number of particulars comprehended under it.

'Her fury, her despair, her every gesture,

Was nature's language *all*.'

Voltaire.

'Ambition, interest, glory, *all* concurred.' Let. on Chiv.

(52)

(53) The word *such* is often placed after a number of particulars to which it particularly relates. 'The figures of discourse, the pointed antithesis, the unnatural conceit, the jingle of words; *such* false ornaments were not employed by early writers' Hume's History.

(54) The preposition *of* will not bear to be separated from the noun which it either precedes or follows, without a disagreeable effect. 'The ignorance of that age in mechanical arts, rendered *the progress* very slow, *of* this new invention.' Hume's History.

(55) Little explanatory circumstances are particularly awkward between a genitive case, and the word which usually follows it. 'She began to extol the *farmer's*, as she called him, *excellent understanding*.' Harriot Watson.

(58) It is a matter of indifference, with respect to the pronoun *one another*, whether the preposition *of* be placed between the two parts of it, or before them both. We may either say, *they were jealous one of another*, or *they were jealous of one another*.

E L L I P S I S.

Ellipsis is the elegant omission of a word or words in a sentence.

This figure, judiciously managed, renders language concise, without obscuring the sense.

E X A M P L E S.

True Construction.

1. God will reward the righteous and God will punish the wicked.

Nominative omitted.

God will reward the righteous and punish the wicked.

True Construction.

2. Give your heart to your maker—give honour to your parents—and give your bosom to your friend.

Verb omitted.

Give your heart to your maker—honour to your parents—and your bosom to your friend.

True Construction.

3. Here is the virtue *which* I admire and *which* I will endeavor to imitate.

Relative omitted.

Here is the virtue I admire and will endeavor to imitate.

T R A N S P O S I T I O N.

Transposition or inversion, is the placing of words out of their natural order.

The order of words is either *natural* or *artificial*.

The *natural* order of words in a sentence is when they follow each other in the same manner as the conceptions of the mind.

Artificial order is when words are so arranged as to render the sentence harmonious and agreeable to the ear, without obscuring the sense.

E X A M P L E S in P R O S E.

Natural Order.

"We hear daily complaints of depopulation, in every great state where the people are sunk into voluptuousness, by prosperity and opulence."

Artificial Order.

In every great state, where the people, by prosperity and opulence, are sunk into voluptuousness, we hear daily complaints of depopulation.

In the foregoing example, the *artificial* order of the words, is as perspicuous as the *natural*, and more elegant and harmonious. But when an inversion serves to embarrass a period, it ought to be avoided, for perspicuity ought not to be sacrificed to any other ornament.

The following example appears to be faulty in this respect.

"Now from these evils, the love of letters, with that liberal cast of thought which they are naturally calculated to give, would, I am persuaded, be one powerful preservative."

Fordyce, Ser. 8.

Corrected.

"I am persuaded that the love of letters, with that liberal cast of thought which they are naturally calculated to give, would be one powerful preservative from these evils."

POETRY.

P O E T R Y.

Inverted Order.

" Or southward far extend thy wond'ring eyes,
Where fertile streams the garden'd vales divide;
And mid the peopled fields distinguished rise
Virginian towers and Charleston's spiry pride."

Elegy on the times.

Natural Order.

Or extend thy wondring eyes far southward, where fertile streams divide the garden'd vales; and Virginian towers and Charleston's spiry pride rise distinguished amid the peopled fields.

A R R A N G E M E N T.

As the principal object to be considered in any composition whether prose or verse, is perspicuity, and as this depends much on a proper arrangement of the members of a period; it is necessary to lay down some general rules with respect to this point, and illustrate their propriety by examples of wrong arrangement.

Words, expressing ideas that are connected in the mind, ought to be placed as near together as possible.

The want of such connection is obvious in the following examples.

" For the English are naturally fanciful, and very often disposed, by *that gloominess of temper which is so frequent in our nation*, to many wild notions, and visions, to which others are not so liable. Spect. No. 419.

Corrected.

For the English are naturally fanciful, and by that gloominess of temper which is so frequent in our nation, are very often disposed to many wild notions and visions to which others are not so liable.

" The same Lucumo, having afterwards attained the crown, with the name of Tarquin the ancient, *by the favor of the people*, did, that he might preserve their affection, choose out of their order a hundred Senators, &c."

" The same Lucumo having afterwards, by the favor of the people, attained the crown, with the name of Tarquin the ancient, did, &c. Vertot.

2. A circumstance ought not to be placed between two capital members of a period; for this renders it doubtful, to which of the two members, the circumstance belongs. Witness the following example.

Since this is too much to ask of freemen, nay of slaves, *if his expectation be not answered*, shall he form a lasting division upon such transient motives? Bollingbroke.

Corrected.

Since this is too much to ask of freemen, nay of slaves, shall he, if his expectations be not answered, form a lasting division upon such transient motives?

In this example it is doubtful, whether the circumstance in *Italic*, belong to the first or last member of the period; in the correction the ambiguity is removed.

3. A circumstance should be placed near the beginning of a period, rather than at or near the conclusion. The mind passes with pleasure from small to great objects; but the transition from great to small is disagreeable. For this reason, the closing member of a period ought to be the most important.

In this respect the following examples are exceptionable.

‘And although they may be and too often are drawn, by the temptations of youth and the opportunities of a large fortune, into some irregularities; *when they come forward into the world*; it is ever with reluctance, and compunction of mind, because their bias to virtue continues.’

Intelligencer, No. 9.

‘And although when they come forward into the world, they may be and too often are drawn, by the temptations of youth, and the opportunities of a large fortune, into some irregularities; it is ever with reluctance and compunction of mind, because their bias to virtue continues.’

In this example, the circumstance in *Italics*, is placed too late in the period, and renders the first division of it, flat and unimportant; in the correction, the circumstance is placed in the beginning of the period, and its harmony and dignity are not afterwards interrupted.

4. A number of circumstances ought not to be crowded together,

together, but interspersed among the capital members of a period.

Example.

' It is likewise urged that there are, by computation, in this kingdom, above 10,000 parsons, whose revenues, &c. Swift.

Corrected.

' It is likewise urged that, in this kingdom, there are, by computation, above 10,000 parsons, whose revenues, &c.

The two circumstances, *by computation*, and, *in this kingdom*, placed together, destroy the clearness and beauty of this period.

' They beheld, *with wonder, at court*, a young lady so intelligent, and who spoke the ancient languages with no less purity than grace.' Essay on Women.

' They beheld, with wonder, a young lady at court, who was so intelligent and spoke the ancient languages with no less purity than grace.'

Perhaps the best arrangement would be, ' With wonder they beheld &c.' ' In England we meet with the three Seymours, sisters, nieces to a king and daughters to a protector, all celebrated for their learning, and for their elegant Latin verses, which were translated and repeated all over Europe ;—Jane Gray, whose elevation to the throne was only a step to the scaffold, and who read *before her death*, in *Greek*, Plato's Dialogue on the immortality of the soul.'

One would imagine by the situation of the two circumstances, *before her death*, and *in Greek*, that her death was in Greek ; It ought to be, who, before her death, read in Greek, &c. The ellipsis also in the beginning of the period, rather serves to obscure the sense. ' The three Seymours *who were* sisters, &c.' would be more perspicuous. Perhaps the greatest fault in Mr. Ruffel's style, is, a too frequent use of the ellipsis.

5. A pronoun ought to stand as near to its antecedent as possible. A wide separation of words so intimately connected, often renders the sense ambiguous.

' It

‘ It is the custom of the Mahometans, if they see any printed or written paper upon the *ground*, to take *it* up and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran.’ Spekt. No. 85.

‘ It is the custom of the Mahometans, if they see, upon the ground, any printed or written *paper*, to take *it* up and lay it aside carefully, &c.’

In this example, the construction of the sentence, leads us to imagine that the pronoun *it* refers to *ground*; whereas its antecedent is *paper*: And the nearer these stand to each other, the more easily does the mind comprehend the meaning of the author.

6. The members of a period ought if possible to be so arranged, that the mind will easily comprehend the meaning and the connection as fast as the eye surveys the word. A suspension of thought till the close of a period is painful and embarrassing to the understanding. Witness the following

Example.

“ *She* again, who should not perceive herself prompted to a prudent and amiable demeanor, or guarded against the contrary, by those pictures of discretion and excellence on one hand, and of levity and worthlessness on the other, with which sentimental and moral writers abound, *must be* absolutely void of decency and reflection.”

I NO 61 Fordyce, Sermon 3d.
Corrected.

“ She again *must be* absolutely void of decency and reflection, who should not perceive herself prompted to a prudent and amiable demeanor, or guarded against the contrary, by those pictures of discretion and excellence on one hand, and of levity and worthlessness on the other, with which sentimental and moral writers abound.”

In this example, the first word *she* is intimately connected with the last member of the period, *must be* &c. and it is a task too painful for the mind to retain the first word till it arrives at the close, and at the same time comprehend the meaning of the intervening circumstances.

The arrangement in the correction renders the period smooth and perspicuous.

An elegant writer of the present day is guilty of the same fault, in the following example.

“ The burning ardors and the tormenting jealousies of the Seraglio and the Haram, which have reigned so long in Asia, and Africa, and which, in the southern parts of Europe, have scarcely given way to the differences of religion and civil establishments, are found, however, with an abatement of heat in the climate, to be more easily changed, in one latitude, into a temporary passion which engrosses the mind, without enfeebling it, and which excites to romantic achievements, &c.”

Ferguson’s essay on the history of civil society, part 3, sect. 1. Here the capital members of the period, viz. *the burning ardours and the tormenting jealousies of the Seraglio and Haram* are found to be more easily changed into a temporary passion, &c. are separated at such a great distance and disjoined by such a number of intervening circumstances, as to perplex the reader and fatigue his mind by closely attending to the connection of ideas.

It may also be remarked in general, that sentences ought not to close with *adverbs, relatives, or participles*. Little unimportant words; as, *to, for, with, it, &c.* close a period without force and leave a feeble impression upon the mind. Important words, such as *nouns, verbs, participles and adjectives*, make the best figure in the conclusion of periods—they add dignity to the style and energy to the sentiment.

PUNCTUATION *abridged from Dr. Lowth.*

Punctuation is the art of marking in writing the several pauses or rests between sentences and the parts of sentences.

The points used to make the pauses between sentences and their several parts, are the period, colon, semicolon, and comma. The proportional quantity of time between these may be, as, six, four, two and one.

The period is the whole sentence complete in itself, wanting nothing to make a full and perfect sense, and not connected in construction with a subsequent sentence.

The colon or member, is a chief constructive part, or greater division of a sentence.

The semicolon or half member, is a less constructive part or subdivision of a sentence or member.

A sentence or member is again subdivided into commas or segments.

In order the more clearly to determine the proper application of the comma,

comma, we must distinguish between an imperfect phrase, a simple sentence, and a compound sentence.

An imperfect phrase contains no assertion, or does not amount to a proposition or sentence.

A simple sentence has but one subject, and one finite verb.

A compound sentence has more than one subject, or one finite verb, either expressed or understood; or it consists of two or more simple sentences connected together.

A simple sentence admits of no point by which it may be divided, or distinguished into parts.

Examples. "The passion for praise produces excellent effects in women of sense." Addison, Spect. No. 73.

"The passion for praise, which is so very vehement in the fair sex, produces some excellent effects in women of sense." It now becomes a compounded sentence: it must therefore be distinguished into component parts by a point placed on each side of the additional sentence.

Simple members of sentences closely connected together in one compounded member, or sentence, are distinguished or separated by a comma.

When an address is made to a person, the noun, answering to the vocative case in Latin, is distinguished by a comma.

Example, "This said, he form'd thee, Adam; thee, O man,
Dust of the ground."

"Now morn, her rosy steps in th' eastern clime,

Advancing, sow'd the earth with orient pearl."

Milton.

A member of a sentence, whether simple or compounded, that requires a greater pause than a comma, yet does not of itself make a complete sentence, but is followed by something closely depending on it, may be distinguished by a semicolon.

Example, "But as this passion for admiration, when it works according to reason, improves the beautiful part of our species in every thing that is laudible; so nothing is more destructive to them, when it is governed by vanity and folly."

Addison.

A member of a sentence, whether simple or compounded, which of itself would make a complete sentence, and so requires a pause greater than a semicolon, yet is followed by an additional part, making a more full and perfect sense, may be distinguished by a colon.

Example, "Were all books reduced to their quintessence, many a bulky author would make his appearance in a penny paper: there would be scarce any such thing in nature as a folio: the works of an age would be contained on a few shelves: not to mention millions of volumes, that would be utterly annihilated."

Addison, Spect. No. 124.

Besides these points, in discourse, there are others which denote a different modulation of the voice in corresponding with the sense. These are

The interrogation point,

The exclamation point,

The parenthesis,

} thus }
marked } ()

The interrogation and exclamation points are sufficiently explained by their names. They mark an elevation of the voice.

The parenthesis incloses in the body of a sentence a member inserted into it, which is neither necessary to the sense, nor at all affects the construction. It makes a moderate depression of the voice, with a pause greater than a comma.

fen-

pre-

, ei-

nces

l, or

men

pro-

com-

ment

com-

oma.

ative

n.

quires

fen-

stin-

ding

at is

d by

n.

itself

an a

and

ulky

carce

tain-

e ut-

4.

dis-

are

d by

d in-

truc-

water